

THE GAIN OF PERSONALITY

BY THE SAME AUTHOR

NERVES AND THE MAN

A POPULAR PSYCHOLOGICAL
AND CONSTRUCTIVE STUDY
OF NERVOUS BREAKDOWN

The Times :—"This is an admirable little book . . . the author is a man of culture, humour, sympathy, and real knowledge, both of books and men. . . . One can hardly open the book anywhere without finding something fresh and practical to help in the management of body, mind, character, or behaviour. . . . A good deal of space is devoted to books and in the matter both of books and of music Mr. Loosmore is abreast of the mind of the day."

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THIRD IMPRESSION

THE GAIN OF PERSONALITY

A POPULAR PSYCHOLOGICAL
STATEMENT OF THE PRACTICAL
VALUES OF PERSONALITY

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LONDON
JOHN MURRAY ALBEMARLE STREET, W.

1921

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TO
MY FATHER
AND MOTHER

Nothing can be more foolish than to underrate the power of a single vigorous personality directed with perfect disinterestedness to just ends.

MANCHESTER GUARDIAN.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.

CHANNING.

C'était toute petite, ma vie,
Mais c'était ma vie.

ANATOLE FRANCE.

Individuality is everywhere to be guarded and honoured as the root of all good.

RICHTER.

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THE GAIN OF PERSONALITY

CHAPTER I

INTRODUCTION

THOSE who are practically interested in education, and the efficiency movement generally, cannot proceed far without being confronted with the difficult problem of personality. After all that may be done in training the mind, and in adapting it when trained, so as to ensure the best results, there still remains the comparatively unknown quantity to which the term personality is somewhat loosely applied.

Rightly or wrongly, we believe rightly, there is held to-day a widespread opinion that there is a dearth of outstanding personality in Religion, Politics, Literature, Science, Poetry, Art, and in life generally. Certainly, when we recall names like those of Gladstone, Green, Huxley, Tennyson, and Ruskin, names of men who, by what they were and what they did, stood apart, this opinion would

seem to have some basis in fact. To what extent this opinion applies to Commerce and Industry it is more difficult to determine. In any case, it is beyond question that, if Britain is to recover and better its position in the world, it can only be done as a larger number of men of force, attractiveness, and enterprise are bred and reared in our midst, which implies, to a large extent, the problem of personality.

In reply to this, it may be said that personality is born and not made, and that, in this important matter, we are the victims and not the masters of circumstance. Vital men and women come and go like the wind, it may be said, and we cannot tell whence they come and whither they go. We are convinced that the whole truth is not in such a view. Doubtless, special periods in the history of the world have and do throw up special men, as high tides throw upon the shore pebbles which never accompany ordinary tides; but the problem of personality is surely not so shrouded in mystery as that. We are not wholly helpless in the matter. The least we can do is to try and find out what the conditions of personality are, and along what lines we may look for its development.

The strange and hindering thing is that so few people vividly realise that they are

persons in any adequate sense of the term. Indeed, of a large percentage of us, it can hardly be said that we are persons, that is entities, as separate and individual as each blade of grass in the field, or each star in the heavens. We are still largely the victims of our gregarious instincts. We feel, think, speak, and act, not so much upon our own initiative, as upon the herd impulse which is so deeply rooted in most of us.

The reasons for this are not far to seek. Our educational system is partly to blame. Ostensibly, the aim of education is to develop the entity of the child. In practice, the contrary is too commonly the case. The child's essential personality is so schooled and disciplined as to lose its own peculiar features. Its mind is run into long-cherished moulds, with the result that the impress it comes to bear is that which is common to many minds, and not that which is peculiar to itself. It comes to think, not its own thoughts, but those of others. It talks in quotations, and its acts are regulated by fashions and standards, which beset it at the very threshold of life.

Discipline there must be, of course. The problem is, however, how to enforce discipline so as not to mar or disfigure what is elemental and essential in each mind. And this is no

easy matter. It means sympathy and understanding; qualities which are not always present. Indeed, the machinery of our educational system is so vast, and those attending the machinery are often so remote from the child mind, that discipline tends to become the be all and the end all, to the detriment of the child and the loss of the community.

A further explanation of the smothering of personality is to be found in the spirit of conventionalism. Public opinion may be a good and wholesome thing, up to a certain point. We cannot escape it, and we should be the poorer if we could. It is, however, more a guide post than an iron track, and even then it sometimes leads us seriously astray, since so much public opinion is out of touch with living and real things. Oliver Wendell Holmes speaks of minds which travel upon dead facts. He illustrates this by a train, which is suddenly detached from the engine and which moves along by the force of its own momentum. Such a train, he says, is travelling by means of a dead fact. Public opinion, or conventionality, is commonly a fact of the same order.

Here, again, the problem is how to teach the young at once to respect public opinion, and yet not to be subservient to it. Person-

ality cannot thrive upon potted wisdom. Within limits, each of us should be his own public opinion. We have to prove all things, and hold fast that which is good. And, in so far as public opinion is based upon good sense, common sense, which is more or less present in all minds, will take care that we do not go far astray.

Yet again, truth demands that we affirm that, among the influences that stifle personality is the influence of much that is associated with religion. In the nature of the case, religion means, to a large extent, the surrendering of the self; and yet, religion is the most personal thing in the world. It emphasises the power and worth of personality. It avows that each separate self, in a world containing millions of selves, is of infinite value, and that it profits us nothing if we gain the world and lose that in us called the self.

But what of the creeds, customs, and traditions, which are commonly associated with religion? We are not among those who would speak lightly or disrespectfully of these. There is some truth behind each and all of them, though sometimes, often, the truth has become so obscured as to have lost its first sanction and authority. In any case, there is always a price to be paid in accepting a creed, or yielding to a custom or tradition.

Not one of these can be final, and yet they tend to give finality to the mind which rests in them, and so to dwarf and sometimes to impoverish one's personality.

It is of course difficult to dissociate religion from credal statements, and certain conventionalities and traditions, but much more is possible in this direction, without imperilling the things that matter. And this is what has to be done, if men and women are to gain possession of their souls, and if religion is to be to them the soil and atmosphere in which attractive and forceful personality is to be cultivated.

Over and above the causes indicated, we are further convinced that a common cause of lack of personality is to be found in the bad reading habits which have become rife. Many people read too much. Their reading is frequently nothing more than an excuse for mental laziness. They trade so much in the goods made by other minds that they have neither the time nor the power to make any respectable mental goods of their own. We believe that excessive newspaper reading, and the lending library, are largely to blame for the lack of quality or personality in many minds. Mental indigestion is one of the common diseases of our times, and indigestion, whether mental or physical, is

hardly conducive to the health and vigour of the individual.

One of Charles Lamb's friends is recorded as having said that he had given up reading entirely, because by so doing he found he had improved his originality. Certainly, less reading and more thinking would render most of us more articulate. It would mean bright and original talk, where now we weary people with remarks which are as dull as they are stale. It would mean less talk and better. It would mean greater sincerity and less cant, more conviction and less hypocrisy. It would mean, in fine, that we should be more like our real selves: we should be more attractive and of greater personality.

On the first page of Rousseau's "Confessions," we read, "Je ne suis fait comme aucun de ceux que j'ai sus. Mais, si je ne vaux pas mieux, au moins, je suis autre." "I am not made like any one else I have ever known: yet, if I am not better, at least, I am different." And that is what has to be recognised, in all educational methods, as well as in our judgments and estimates of men and women. The basis of personality is precisely that something in each of us which is "different." The art of rose culture rests upon the element of difference in the

various species of the genus rose. The rose-grower rightly insists that each rose shall have character and individuality, and that it shall charm and delight by its own peculiar perfume, colour or form.

We are persuaded that, if this sense of difference were more commonly recognised and cultivated, personality would be more commonly found than it is. As things are, we are often shy or ashamed of that in us which differentiates us from others. We apologise for ourselves, making comparisons between ourselves and others which are really beside the mark, since, among things which differ, we have slender if any grounds for comparison. Or, when the element in people is "different," and the individual seems difficult to classify, we are too apt to write them down as odd or eccentric. The need is for courage to see and accept that something, in us and others, which is "different," and, when we recognise it, to regard it as the sign of our essential selves and so the basis of personality.

But now, it may be objected, that in dealing with personality as if it were a matter of education there is grave danger of turning out self-conscious prigs, and complacent hypocrites; and of all types the *poseur* is the least attractive. The pharisee, who thanks

God he is not as other men, is condemned already. But true knowledge always means humility, whilst real self-knowledge means self-reverence, which leaves little or no room for vanity and pride. It is training based upon such knowledge which is required, and we are convinced that the possible dangers of such education are as nothing compared with its advantages and possibilities.

“ A man can bear
A world's contempt, when he has that within
Which says he's worthy—when he contemns himself,
There burns the hell.”

It has been said that “reason is upright stature in the soul.” That is true of self-respect in a special degree. We owe it to ourselves, and to the community, to be our best, brightest, most attractive, and most efficient selves, and any means which can be employed in attaining this end should be welcomed and utilised. Risks there are in all self-education. A measure of self-consciousness may be inevitable at first in all arts and attainments. Time, however, may eliminate this. As habit becomes ingrained in us, self-consciousness vanishes, and use and habit become second nature.

There is no valid reason why a man should not form and hold a worthy conception of

himself. And this may be done within the limits of a reverent mind. The injunction is: not to think more highly of ourselves than we ought. But we ought to think rightly and highly of ourselves, if we are to be at our best. We owe it to ourselves, to society, and to our Maker, first of all to realise ourselves to the uttermost, and then to hold a just estimate of what we are and of what we hope to be.

As a practical psychologist, the writer has had exceptional opportunities for observing how frequently failure may be attributed to poor personality. Military men, clergymen, doctors, engineers, salesmen, managers and others, among each and all of these, examples of failure may be found.

In most cases it is not that the ordinary qualifications for success have not been present. Such callings imply a fairly good education, as well as qualifications and abilities of no mean order. And yet, the event has proved that the total result has issued in failure and disappointment. There was something lacking, and that something was personality, that is, the proper blending of those faculties of the mind of which personality is compounded.

Not infrequently what is wrong is poor

expression, lack of clear thinking and imagination, halting speech, mental dulness, poor initiative, or a touch of obstinacy. What wonder is it if a minister or clergyman is a failure in the pulpit, if he does not think clearly and put his thoughts into few but forceful words? What wonder is it, if such a man does not feel what he says, cannot so mix his thoughts with emotion as to arrest and hold his audience—what wonder is it that such men soon lose what little attraction they ever had? To a large extent successful public speech is conditioned by bright, clear thoughts, brief, terse statement, emotion, variety, and imagination. Given these, and a larger measure of personality is assured.

From all this it seems clear that, since personality depends so much upon qualities of the mind which are acquirable, and which are acquired not so much in the schools as in life, and by means of some knowledge of practical psychology, much that is useful and even vital, remains to be said. Our aim, in these pages, is not so much to deal with personality theoretically or philosophically, as practically and helpfully. We wish to direct and help those who may be conscious that there is something lacking. Our aim is to guide and encourage those who are

anxious to make the most of themselves, and who would like to bring to bear upon life such a measure of personality as issues in a reasonable amount of happiness and success.

NATURE

CHAPTER II

PERSONALITY—BASES

It has been said that no subject in art requires so many colours for its life-like representation as the human face. Of personality it may also be said that no quality requires such a variety of attributes for its delineation as does that of personality. It is as elusive as an essence, as subtle as an aroma. Hence it is one of the most difficult qualities to analyse and define.

As illustrating how little definition can do for us, in seeking to discover the secret of personality, take one or two examples: "Personality is the sum of those qualities or characteristics, personal traits or attributes, peculiar to some individuals." Or this: "Personality is the combination of these powers of intellect, sensibility, and volition in self-conscious unity, with moral judgment crowning their action and significance." A more illuminating attempt perhaps is the

following: "Personality means the sum of those differences of an individual kind which separate one man or woman from all others." That is better. Still, even it leaves much that is unaccounted for, and confirms the position ultimately thrust upon us, viz. that personality is beyond definition. In the words of Mansel, "Personality cannot be analysed into simpler elements, for it is itself the simplest of all. It can be made no clearer by definition, because it is revealed to us in all the clearness of an original intuition."

The word personality comes from the Latin *persona*, which meant a mask, the name given to the garb worn by an actor playing a part upon the stage. After a time, the term mask was applied to the part played, and this usage of the word still survives in the word impersonate. As to the real nature of personality, however, as we have already pointed out, it is extremely difficult to put it into words. Like electricity or magnetism or radium we know it chiefly, if not only, in terms of experience.

What it is precisely in Dr. Fell that we do not like, and which is so unattractive, we cannot say. All we know is that we do not like him. We may desire to point definitely to the presence in him of this quality or the lack of that, as the cause of our dislike.

Mostly we cannot do this, and in mild despair we simply affirm—

“ I do not love thee, Doctor Fell,
The reason why I cannot tell ;
But this alone I know full well,
I do not love thee, Doctor Fell.”

Of course, it frequently happens that the feeling of attraction or repulsion is referable to certain well-defined qualities or defects in those whom we meet from time to time. A man is frank, generous, and optimistic, or he is cold, hard, and reserved. In such cases, our likes or dislikes are traceable to some extent. But usually, it is not as simple as that. The feeling of attraction or repulsion may be present at the moment of our first meeting such people, and before we have had time to form any considered judgment of them. We know nothing of them. To all appearances they are likeable or they are not, and yet we cannot state in so many words the grounds upon which we are attracted or repelled. As Alexander Smith says: “ You may survey a kingdom and note the result in maps, but all the savants in the world could not produce a map of the poorest personality.”

All this, however, should not discourage us in our pursuit after the secret of personality. It is possible, broadly speaking, to indicate its main elements and to point out the lines

along which these elements may be developed. What we cannot wholly explain, we can accept, and, by carefully observing conditions and manifestations, we may reduce personality to experience and turn it to practical and even noble ends.

It should be said that personality is always a relative quantity. It exists in every one to some extent. It may, indeed it does, differ in quality and force, since no two persons are alike. In some, it is immediately perceived and felt ; in others, it is dormant and hidden ; but, in each and all of us, according to his or her mould, there is present, to some degree, this mysterious power of being personal and distinctive.

Personality is not confined to this class or that. It is not an essential characteristic of the educated or the refined. It may be found in all ranks of society. It is as common in the village as it is in the city. Far away from the centres of business and learning there are men and women of strong personality. Sir J. M. Barrie has proved this for us in "The Window in Thrums." These simple people think their own thoughts, make their own traditions, and go their own way. They cannot be labelled or classified. They may speak in the rudest dialect, and live what many call the narrowest lives. Still, they have this

quality of being personal. They can repeat local gossip, utter homely truths, and turn happy pleasantries with a spirit and zest equal to, if not better than, the best of us. They have picturesque minds, and are not infrequently remarkably attractive. And they are all this because they are distinctive, because, consciously or unconsciously, they have developed that side or facet of their minds which is individual and characteristic.

The pity of it is that often these native personal qualities exist, not because, but in spite of, their lack of education. Indeed, it is to be feared that our present educational ideals and methods are such that, instead of developing the personal factor in the mind, they are doing the very reverse. Mr. A. C. Benson, in his charming book, "Through a College Window," confirms this view when he says: "Our educational system too often reminds me of an old picture in *Punch* of genteel poverty dining in state: in a room, hung with portraits, attended by footmen, two attenuated persons sit, while a silver cover is removed from a dish containing—a roasted mouse." That is to say, in many cases, the final result of modern education is far too meagre for the means employed. Surely the aim of all true education should be not to uncover the mouse, and sometimes a dead

mouse at that, in the young mind, but to uncover its essential individuality, character, and personality. Whatever reforms, therefore, are made in the methods and ideals of the future, nothing can make amends if these do not issue in the development of that quality of the mind to which the term personality is given.

Now it is not our intention, in these pages, to deal directly with personality on its repulsive side, much as may be said about that: our aim is rather to investigate personality on its attractive and winsome side. What we shall endeavour to do is so to analyse and illustrate what appear to us to be its chief features as to be able to indicate the lines along which it may be developed.

Broadly speaking, there are six pillars upon which the structure of personality rests: charm, force, sympathy, symmetry, optimism, and modesty. Upon these six main pillars the various elements in personality are based: indeed, these six broad features may be said to condition all the other contents of personality.

CHARM.—Originally, the term charm was supposed to indicate the possession of some strange or supernatural force, such as that of a spell. Thus, both in history, and in its present use, charm means the power of attracting or pleasing people. And this is

undoubtedly one of its chief basal elements, if not the chief, in personality.

Now the art of pleasing is partly conscious and partly unconscious. It is at its best when it is unconscious. To please or attract implies several factors. There are the manner, the voice, the thing said, together with a certain amount of feeling. Sometimes, it is the way we think or the way we express ourselves that is attractive, that is, the forms into which our thoughts run. Add to such thought a well-modulated voice, and a measure of self-control, and attraction is inevitable. But these abilities are often and largely the result of inheritance, or education, or environment, and, to that extent, we cannot at once develop charm as you would develop the muscles of the arm. And yet, much may be done along these lines by practice and habit. If we really desire to please, we can succeed to a very considerable extent. By aiming at giving pleasure, and by studiously avoiding being offensive, it is easily possible to acquire a certain amount of charm and attractiveness.

In this, as in many other things, habit counts for much. It is by training ourselves in certain mental dispositions and attitudes that what at first seems forced and unnatural becomes spontaneous and real. What is needed is attention to certain simple rules.

If, for instance, we pride ourselves upon "calling a spade a spade," upon "telling the whole truth," upon "giving people our minds," and upon "being quite frank," the probabilities are that we shall be disliked. Indeed, people who talk and feel in these ways, who like to be considered "straight," and "candid," and "honest," often have in them a strain of rudeness which they imagine they can hide behind such euphemisms. Usually, what such people are most concerned about is not so much the truth, as the truth according to themselves, mostly a very different matter. On the other hand, if we respect the minds of other people, if we are merciful in our judgments, and if we remember that most of us are far too mortal to sit in the judgment seat, then we are bound to attract not only the minds but the hearts of those with whom we come in contact.

A story is told of Wesley, a man of rare force and charm, that, being invited to dinner on one occasion by a local magnate, he found himself seated beside the beautiful daughter of his host. Upon the young lady's hand there sparkled some lovely jewels, to which a somewhat pious guest, sitting opposite, pointed and remarked: "What think you of that, Mr. Wesley, as a Methodist's hand?" The lady was covered with confusion; for

she knew that such finery was not approved by the great preacher. Looking at the hand near by, Wesley very kindly replied, "The hand is very beautiful." What more could be said? The charm and grace of the reply was charged with that fine sensibility which is the hall-mark of personality. Whilst it did not hurt, indeed it defended, yet it did not sacrifice what honesty demanded, and we may be sure it won the heart of the lady who feared, but escaped, condemnation.

"The Graces help a man almost as much as the Muses," says Sir John Lubbock, and he adds that "Horace tells us that even Youth and Mercury, the gods of Eloquence and the Arts, were powerless without the Graces." Who does not know the truth of this? Indeed, do we not remember that, in speaking of the Son of Man, no more fitting word could be applied to Him than that He was full of grace and truth? And we shall never be able to charm or attract people until such a measure of grace and truth is ours as sheds an influence as certainly and as graciously as the rose exhales its natural fragrance.

In dealing with our fellows, we all know that it is much easier to lead than to drive them. And it is a curious fact that the moment most men taste power, that moment they tend to use it as a compelling,

rather than an attracting force. *Pas trop gouverneur*, not too much of the ruler, is a good maxim for most of us in all walks of life. To charm, to win, pleasurably to incline people to your will, is the better way. In so doing, you not only get your own way, but you secure and retain people's trust and confidence at the same time—

“ What thou wilt
Thou rather shalt enforce it with thy smile
Than hew to 't with thy sword.”

It must not be thought, however, that charm or personal attractiveness is all smiles and accommodation. It is based upon strength as the flower-clad mountain is based upon rock. It can resist as it can yield. There are times even when resistance is attractive, though the manner of the resistance is everything. One may differ from a man in such a way as to make him feel honoured in our so doing. It is largely a matter of fineness of touch or of moral *finesse*.

Moreover, in all criticism, it should be borne in mind that appreciation is as important as depreciation. Fault-finding depresses and alienates. Appreciation encourages and attracts. The great essential is sincerity. Add to this kindness and sympathy, and we have come near to the secret of charm. Where these qualities are

present, and where they are expressed in thought, voice, manner, and general bearing, attractiveness is inevitable. And these qualities may be cultivated and expressed by means of attention and habit. It is not a hopeless enterprise, as it is not an unworthy one, since a large part of the art of living is the art of getting on with people.

FORCE.—The second pillar, by which personality is supported, is force. By force we mean mental energy, that quality of the mind which fuses all its other qualities into unity and so issues in attractive personality. Not infrequently, it is the absence of this crowning quality which is the explanation of that mediocrity which characterises the minds of so many men and women. A man may be highly educated, a clear thinker, possessing a wide range of knowledge. Lacking force, however, he is not attractive. There is no warmth or heat in his mind, and hence the whole man, mentally speaking, is never brought into full play.

Some of the dullest people may be found in this class. They are dull because they lack sufficient egotism to make them interesting. Or they have so little use of other people's point of view that their own point of view dominates the entire situation. Similarly, a woman may be beautiful in face and form,

she may be refined and well dressed, but, lacking this power of being able to gather up and fuse her various qualities into a unity, she is bound to be unimpressive and wanting in attractiveness: she may be "faultily faultless, icily regular, splendidly null."

Most of us can recall such types from our own experience. Such people are like pictures, in which the drawing and the general scheme may be all right, but which are deficient in perspective and in "that something" which gives the picture force, movement, life.

But now, what is the secret of this force which predominates in striking personality? In our judgment, it lies largely in interest. People of arresting personality are invariably those who are easily interested, and whose interests are as broad as they are deep. Given a man or a woman whom it is difficult to interest, and you have a man or woman with indifferent personality. And this is natural, since interest stimulates the mind as nothing else does. Interest impels and compels. "Without interest the greatest powers may slumber in us unawakened, and abilities capable of the highest attainment rest satisfied with commonplace mediocrity." Personality, therefore, being more or less the power of attracting or pleasing, it is easy to see that to

take interest in people and things is a considerable part of its secret. It may be laid down as a general rule that we interest others in so far as they interest us.

Much of the charm of men like the late Professor Henry Drummond and Lord Kelvin is explained in this way. Both of these extraordinary men had the faculty of being interested, and their interest covered the widest range. To hear Drummond talk to a raw undergraduate was something to remember. For the time being, the inexperienced youth from a humble country home, was the centre of the professor's universe. Nor was his interest in any way forced. It was the most natural thing in the world, and no man, whatever his station, ever met Drummond, in conversation, without coming under his charm, and without feeling the warming and moulding influence of his rare personality. He had that freshness of mind which is mostly found in children, that power of looking at men and things with the touch of wonder and surprise, in other words, with interest.

Upon reflection, it will often be found that the reason why we are not liked is not infrequently that we are too interested in ourselves to have much interest left for others. Our own affairs, our own opinions and

experiences, these take up such a large part of our mental horizon that we are not moved by, or interested in, those of others. Indeed, we sometimes declare in so many words, as if it were a virtue, that this class or that, this type or that, does not interest us. We close our minds against some types, and then we are surprised that we are not liked, and that we fail to attract. Whereas, it is the open mind, the mind which is at sufficient leisure from itself to respond to the point of view of other minds, it is this mind which is easily kindled into interest, and which is thus so warmed and stimulated that it functions in energy and force.

Then, as commonly happens, energy or force means enthusiasm, than which there are few qualities more attractive. This is partly the secret of the attractiveness of youth, the power of being able to be greatly interested, of feeling intensely about common things, and so giving the mind a glow and warmth which is exceedingly attractive.

It may be said, as it often is, that interest and enthusiasm are instinctive, and that here we are dependent upon the bounty or the niggardliness of Nature. One is interested in certain people and things or one is not, and there the matter ends, it is said. But this is not so. Interest can be generated and

stimulated. Enthusiasm may be lit in minds not naturally warm. And this must be done, to a greater or less degree, if we are to exercise any real influence over our fellows, and if we are to develop a measure of personality such as pleases or attracts. Without interest and enthusiasm we cannot be forceful, we cannot lead. Be our minds never so well educated and trained, unless they are lit up with the fires of interest and enthusiasm, we lack that vim and driving force which are among the leading features of a pleasing and attractive personality.

SYMPATHY.—A further support to the temple of personality is sympathy. It is a sure sign that something is wrong in us if we do not readily respond to the thoughts, feelings, and outlook of those with whom we have to do from time to time. What is needed is the spontaneous and kindly recognition of the position and point of view of others, whatever their relation to us may be. Whether we are in authority, or under authority, the great thing is to possess understanding, to be able to think and feel without being hindered by those limitations which our own position is apt to impose upon us. Almost invariably, it is the mind which is kept warm by sympathy that attracts. The cold, standoffish temperament is always forbidding and unattractive. It acts upon the mind as a

cold draught of air acts upon the sensitive plant. It freezes instead of loosens the genial currents of the mind.

It was said of Napoleon that his great defect was a continued obtrusion on mankind of his want of all community of feeling for or with men. And it is just this want of community of feeling which mars so many lives. It is a wise injunction which says "look not every man upon his own things, but every man also upon the things of others." That is good psychology as it good Christianity, for it is a method of so arranging and disposing of the mind as to contribute to a strong and pleasing personality.

What we should strive for is what Ruskin called "the touch faculty." It is a great art to be able to handle people, and much of this art lies in a firm but fine touch. To be able to get things done without obtruding one's authority, to be able to win obedience without enforcing it, to be able to point out a weakness or a defect without seeming to be superior, and generally to be able to rule, to shape, to direct and control without being a tyrant—all this implies a measure of the "touch faculty," and is bound to issue ultimately in a winning personality.

And this fine feeling, this "touch faculty," is not incompatible with strength or a robust

manhood. Indeed, it is one of the graces which add to its strength. By a sure instinct, we are drawn towards a man who is at once strong and sensitive, who unites in himself power with delicacy, and whose actions are restrained and curbed by a generous flow of feeling or sympathy. Naturally this "touch faculty" cannot exist where there is cynicism or a hard disposition. To hold the shallow view that all men are liars, or fools, or that the general ruling motive is self-interest, is indicative of a lack of sympathy such as implies a touch of cynicism. Etymologically, the word cynic means a dog. It was the term given by the Greeks to the cur in the East that prowled the streets nightly looking for food. It was a snarling, treacherous and unlovely creature. Hence the application of the simile to the man of a cynical temperament. The cynic snarls at his fellows. He is on the lookout for bits of garbage. He glories in human defects, and usually takes a low view of the motives and actions of his fellows. In short, he is a man of narrow sympathies, and, as such, is anything but attractive. Where, on the other hand, a man has a warm heart, is lenient in his judgments, having a feeling for men's infirmities, there you have a man who is one with his kind, and who cannot fail to please and attract.

He who would enrich his personality, therefore, must by all means keep his heart warm. Not only does sympathy attract and kindle other minds, it exercises, at the same time, a psychological influence upon all the other faculties of one's own mind. It quickens thought, re-enforces the will, and generally gives grace and movement to the whole man. Without sympathy, the edifice of personality can hardly be erected. As Scott says, it is—

“The silver link, the silken tie
Which, heart to heart and mind to mind,
In body and in soul can bind.”

SYMMETRY.—No statement of the bases upon which personality rests would be complete without saying something about symmetry, or a sense of proportion. Not only in mental things, but also in Nature and art, it is proportion which gives pleasure and delight. By a sense of proportion, as an element in personality, we mean the practical working of all the mental faculties in their proper relations, that sense which enables us to give things their right emphasis, and which prevents us from looking at them apart from their settings.

It is the absence of this fine sense which frequently accounts for so many failures and

such poor personality. To be able rightly to appreciate values, to do first things first, to see exactly what are the things that matter, and generally to be able to adjust one's feelings and thoughts to the requirements of the situation, this is what we mean by a sense of proportion.

Time after time, this sense of proportion is marred and disfigured by a touch of pride or arrogance. We upset the whole balance of the mind by an undue obtrusion of the self. Sometimes it is envy, or jealousy, which is the marring element. Feeling, not to say passion, can enter in to such an extent that we cannot even see the situation in all its bearings. We are carried away by side issues, simply because the mind is enslaved by some emotional obsession which blinds us to the nature of the position in all its relations.

Of course, in all personality, there must be a certain amount of "I"; but no less should there be present a certain amount of "Not I," and the evil of pride, envy, jealousy, conceit, and the like is this, that, psychologically speaking, they destroy one's mental balance, and give a false emphasis to one's personal relationship to men and things.

From this it will readily be seen that what is called tact is really the sense of proportion in action, and is therefore a great source of

attraction in those who are fortunate enough to possess it. Tactful people say and do the right thing at the right time. They have a sense of the fitness of things. They have the knack of getting on with people and of not "rubbing them the wrong way." In other words, they have a sense of proportion. They know where to put the emphasis and where not to put it.

Not that tactful people are devoid of principle, or are prepared to fit themselves into any circumstances. This is not tact. Tact is consideration, a sense of values and their proper relations. It is good judgment applied to the smaller relations of life. It is acting and speaking from the standpoint of the other fellow, as well as that of yourself. It is, in short, conducting ourselves towards others, as we would that they should conduct themselves towards us, and it is a sure source of attractiveness and personality.

It is frequently contended that tact cannot be taught. It is one of those qualities which are instinctive, and which we have or we have not, it is said. It is like good judgment, we are told, for which one is no more responsible than for the colour of one's eyes or the measure of one's stature.

Granted that certain qualities of mind are natural and inherent. Granted that some

can do instinctively that which costs others years of effort and education. Still, much may be done by paying attention, and by gathering up the lessons of experience.

The tactless things which many capable people say and do are so patently wrong, and indicate such a fatal lack of the sense of proportion, that it cannot be beyond the power of almost any one to steer clear of them. Incivility, blunt statement, hot-headedness, verbosity, these and other vices are not infrequently the common causes of lack of attractiveness and poor personality, and, when you get down to the bottom of these failings, you will mostly find they are due to a false sense of values. When a man puts the emphasis upon what is unimportant, and when he fails to realise the essentials of the situation, it is then that he loses himself and becomes the victim of feelings, and words, and actions, which are bound to make him disliked.

It is not an unworthy aim deliberately to try to please people. And this can be done without the sacrifice either of principle or of manhood. But whether we make it one of our aims to please people or not, please them we must, attract them we must, if we are ever to come upon the secret of a charming and engaging personality.

OPTIMISM.—As one of the main pillars in the structure of personality, not least in importance is the cheerful and optimistic outlook. By optimism we do not mean that one should shut his eyes to facts. We mean a certain habit of mind which deliberately looks at facts in the light of hope and not in the gloom of despair.

For most of us, a reasoned philosophy of life is not necessary, though for some it may be. In any case, one of the essentials of an attractive personality is this mental habit of looking at men and things from the sunny side of the road. It should be said that, where pessimism and depression are not the result of low nervous vitality, they are not infrequently due to poor mental control. The feelings are allowed to run riot, and thus the mind becomes clouded. Certain facts and happenings make such a demand upon the emotions that one's general outlook becomes affected, and we are very apt to generalise from particulars. What is needed is persistent control, the habit of not allowing ourselves to respond beyond measure to experiences which, though trying at the moment, are only temporary and passing.

Cheerfulness, and a bright outlook, are not always the result of any definite reaction upon the contents of our daily lives. They

are mostly the result of certain mental attitudes. They depend also very largely upon the kind of thoughts we allow to enter the mind. By habitually filling the mind with beautiful, healthy, and cheerful thoughts, in this way, we may not only check the tendency towards depression and the spirit of heaviness, but we may at the same time open the windows of the mind on the sunny side of our being.

Then, optimism has a very positive psychological value since it acts upon the mind as a stimulant, refreshing and brightening each and all the mental faculties. It stimulates energy, and this again issues in action, which is one of the best antidotes for pessimism and depression. More and more, it is being recognised that in our feelings are to be found the ultimate causes of weakness, not only in our mental machine but also in our very personality. Pessimism acts as a clog upon the whole mind. Optimism sets the mind free, and gives one's general personality a movement and a glow which are impossible in any other way. Those, therefore, who would become attractive, vital, and commanding, must see to it that they take cheerful views, speak in hopeful terms, and generally conduct themselves on the assumption that progress and betterment are

natural and inevitable. They must believe more than they disbelieve. They must affirm more than they deny. They must be quietly but persistently positive in all they say and do. Like the sun in the heavens they must have in themselves healing and energy and force. With Browning they must hold to the creed that—

“It’s wiser being good than bad.
It’s safer being meek than fierce.
It’s fitter being sane than mad.
My own hope is a sun will pierce
The thickest cloud earth ever stretched.
That, after last, returns the first
Though a wide compass round be fetched.
That, what began best, can’t end worst,
Nor, what God blessed once, prove accursed.”

MODESTY.—We put ‘modesty last not because it is of the least importance, but because, in our judgment, it constitutes the mental atmosphere which conditions more or less the other qualities already dealt with. We shall see this more readily if we remember that modesty is not a weak or negative quality. It is, as the word itself implies, the power of self-measurement, the result of an intelligent estimate of one’s position and abilities.

To make claims for yourself, either tacitly or openly, which have little or no basis in fact, to assume to be the thing you are not, and which it is felt you are not, is the surest

road possible to personal dislike. And this habit of mind is very common, and is as fatal to a pleasing personality as it is common. Ultimately, no man can rise above his real self. In the long run, and often in the short, we are found out, and, as some one has said, the tragedy of tragedies is to be opened and found to be empty.

Praise, recognition, and distinction are agreeable enough provided “the goods” are behind them, and a man does not attach too much importance to words. But praise and recognition which are forced are not worth having. If we are worthy, the fact cannot long be hidden, and it is when people find out our worth for themselves that we are most attractive and carry the greatest weight.

Upon reflection, it will be found that this lack of modesty or self-restraint is very frequently the key to the problem of a man’s personality, and the explanation of his failure to attract men and to be socially agreeable. The very names which even the schoolboy gives to this weakness show how bitterly it is resented and how utterly it desocialises a man and cuts him off from his fellows. “Swank,” “side,” “bounce,” “cheek,” those are the unlovely terms which natural resentment has attached to that habit of mind, which exalts itself above measure, and which

does almost more than anything else to alienate people and to bring us into odium and contempt.

No one is called to be even a pale reflection of Uriah Heap, but we are all called upon to hold an estimate of ourselves which leaves room in the picture for others as well as ourselves. The egotist has been defined as "a man who regards the world as a setting for himself, as opposed to the man who realises that he is a small unit in a gigantic system." Beware of egotism. Cultivate a healthy humility. Be not unduly conscious of your own things, and remember that, in the matter of praise and recognition, it is more blessed to give than receive.

Such then, it seems to us, is something like the foundation framework of the structure of personality. It is conditioned, at the outset, by charm, force, sympathy, a sense of proportion, optimism and modesty. There are many other contents, with which we shall deal later, but in general these are the six great foundation elements. We are convinced that along these lines much may be done, by persistent training and discipline; and if it be said that the enterprise is too vast, we reply that life is nothing but a vast enterprise, and that unless we have addressed ourselves to it with some degree of zeal and intelligence, we have missed the whole point or *raison d'être* of existence and have lived in vain.

REMEMBER :

1. That personality is the expression of your potential self.
2. That it is better to imitate yourself, at your best, than to imitate others.
3. That over-self-confidence is a sign of weakness and not a sign of strength.
4. That to be an optimist is to be a man of cheerful yesterdays and confident to-morrows.
5. That it is better to hide your resentments than to air them.
6. That what you affirm is more important than what you deny.
7. That there is a way to say a thing, and a way not to say it.
8. That criticism means appreciation as much as depreciation.
9. And that we attract others in proportion as others attract us.

CHAPTER III

PERSONALITY—AS DOING

It is an old controversy as to which is the better part, faith or works, theory or practice, thought or action. The fact is, each is good in its time and place. Moreover, the one conditions the other. They are not as separate and distinct as they may sometimes seem. In any case, they are supplementary rather than opposite, although the one may be so pronounced as to obscure the other.

This is often the case in personality. It has two sides, the doing side and the being side. A man or a woman may be remarkable either for action or thought; although ultimately action is the result of thought. Still, the action side of one's life may be so developed, or the imaginative or thought side may be so marked that one's personality reveals itself characteristically as either doing or being.

Of the two phases of personality, however, there can be no doubt that that which expresses itself in doing things or in getting things done, is much more attractive and

infectious than that which expresses itself in being or character simply. And this is quite natural, since the one moves in the forefront of the stage, whilst the other moves, so to speak, behind the scenes. In a man of action we see human aims and motives in process of realisation. In the man of thought or contemplation, these aims and motives are largely hidden from the public view.

Those who have most directly and manifestly attracted and influenced the world have not been the poets, the philosophers, the writers and the inventors so much as the speakers, the reformers, the generals, the discoverers, and the men of action generally. On the day that the first aeroplane crossed the English Channel, our first thoughts and feelings of pride were for Blériot, the man who rode and guided the machine, and not for the inventor who had given years of thought to studying and applying the science of aeronautics.

To say this is not to disparage the man of thought as distinct from the man of action. It is simply that, in dealing with personality, it has to be recognised that it is the doing and not the being side of personality which is the more attractive, and makes the stronger appeal. Instinctively, we are warmed and stirred by fine deeds much more than by thoughts and ideas, however brilliant they may be.

After all, the end of all thought and emotion is action. It is not in its apprehension but in its expression that a truth finally becomes vital, and so finds its ultimate justification. Not so long ago, the test of education was how much does a man know. That is no longer so. To-day, the test is, what and how much does a man do? Formerly, the educated man was not expected to do things. He was largely regarded as an ornament, and the moment he attempted to turn his knowledge to practical account, he was despised and rejected of Society. Universities existed not so much to fit men for business, or the practical side of life, as to make them shining adornments in the Church, the family, or, at most, in the field of literature.

Those days are over. Education is no longer regarded as a class distinction, and as a means of setting men apart, but rather as the one means of preparing them to take a real part in the game of life. More and more, the world is demanding that opportunity and privilege mean service. To know is no longer an end. Knowledge is power, of course, to-day as ever, but the need is for applied knowledge, action, deed, conduct. These are the criteria by which all systems, philosophies, and religions are judged.

And this is as it should be. Life to-day, more than ever, is conflict. It means conflict on the high plane of idealism, and it means conflict on the lower plane of material well-being. These are but two sides of the one unending struggle, and provided that personal success, on this lower plane, is not a mere vulgar fight for the things that perish, the personal element in the conflict is not antagonistic, but rather complementary to national and racial betterment.

For good or ill, commercialism has come, and come to stay. We cannot keep outside of the fight for things, try as we may. Wealth, position, and influence, in an age such as ours, have become essential, and these are to be despised only as they tend to kill the soul in us, and as they incline to falsify and degrade our fundamental ideals. It is no use deriding material success. The fact is, success is life. It is attainment, achievement, victory; and victory on its material side need not mean what it too often does. Given a life directed towards a worthy material aim, and given the determination to play the game in the pursuit of it, there is no reason why one should lose his soul in the undertaking. On the contrary, it may be so used as to become a means of winning it.

Of course, we must realise what success

really is and is not. Too frequently, it is as unworthy as it is contemptible. Where it means undiluted materialism, where it means a lust for power and influence, regardless of principle and humanity, it is a curse and cannot be reconciled with any serious or manly view of life. But it need not be this. It need not be a brutal scramble which ignores the feelings and rights of others. Indeed, it may have the quality of fineness in it, that quality of mind which guards us from selfishness on the one hand, and which keeps us constantly in living and sympathetic touch with our fellows on the other.

Such success is possible and desirable in every walk of life, and not least in the humblest and most obscure. Whether it is our business to write plays or lay bricks, to weave cotton or sell it, to paint pictures or design aeroplanes, to keep accounts or assemble motor cars, success in each case means first of all excellence, and then a result or reward bearing a direct relation to the sweat of body or brain which has been expended.

Now all this implies personality, and personality on its doing side. Knowledge and a desire to succeed are, of course, the first essentials. Without personal initiative, however, these are of small account. A good engine and a railroad are necessary if great

work is to be done ; but if the engine lacks steam, all is in vain. Similarly, if the mind lacks urge, vim, force, call it what you will, it cannot function in that deed and general conduct which mark a strong and attractive personality.

Time after time, the writer has had to deal with men who, having most of the other necessary qualities for success, have lacked the one thing needful. They have knowledge, experience, good judgment and common sense, and yet they have no mental heat or glow. In conversation, they do not warm to their subject, and they have a distinct tendency towards critical analysis which prevents them from seeing view-points and excellences which otherwise might kindle them to enthusiasm. Being sure of nothing, and being suspicious of strong emotion in themselves and others, they incline, mentally speaking, "to sit back," allowing the tide of affairs to flow past, and so failing to respond to the ever-recurring calls for action. And what we wish to do in the remaining pages of this chapter is to point out the lines along which the necessary initiative or driving force may be developed ; for it is driving force which constitutes a large part of the secret of personality.

1. Almost the first essential in the development of personality, then, is self-directive

force or purpose. It is not that the life which is directed along definite lines and towards definite ends is simply effective and hence attractive, but that clearness of definition as to one's methods and aim means a call upon the most important faculties of the mind. When a man can say, "This one thing I do," he has unconsciously mobilised his mental capital; feeling, thought, will, concentration, and imagination, each is enlisted in a common cause, and each works in true relation to the other.

Moreover, the consciousness of a dominating purpose means economy in one's resources. To know exactly what we want to do, and to know that we are travelling along a certain road towards a desirable goal, all this means a saving of time as well as a saving of one's nervous and mental energies. Such a man is delivered from vacillation and hesitancy. He is confident and assured, whilst the vision of a realised aim gives him the courage and stimulus which he needs.

The great value of a definite aim, as it bears upon personality, is that it gives edge and force to one's life, which, like a clear, cut diamond, shines in virtue of its own innate character. One of the most attractive sights at sea is to behold a great liner heading clearly towards a well-known port. Decision, force,

certainty, confidence, and patience, these are the mental states which the well-captained ship symbolises, and when these same mental states are found in human personality, there, too, we are in the presence of the most fascinating power in the world.

It is interesting to note the effect of purposeful action upon our own minds. Whether such action is based upon small or greater aims, there is attraction, not to say fascination. The fisherman waiting and watching patiently, with rod in hand; the motor cyclist passing swiftly along the dusty road; the airman, amid the clouds, making steady headway towards the sea; the public speaker, threading his way through an argument, bent upon convincing his audience; the explorer setting off to explore the icy regions of the North—instinctively we are arrested as we watch such people. We do so, not because of curiosity merely, but because life in action calls to something in us which immediately responds. It is because we see in all action the mobilisation of the faculties of the mind for a definite purpose, and the charm of personality is largely this, the possession of a mind which reflects the power which comes from well-directed action.

Given a man who has more or less ordered his past life towards definite and successful aims,

and there is present in such an one a charm and attractiveness which cannot be missed. These are the people, as Wordsworth says—

“ Whose high endeavours are an inward light,
That makes the path before them always bright ;
Who, with a natural instinct to discern
What knowledge can perform, and, diligent to learn,
Abide by this resolve, and stop not there.”

2. Next to a definite aim, as one of the means of developing personality, is interest in the matter in hand, or in the calling in which we are engaged. Interest may be said to do three things for us: it tends to exalt the importance of the thing we are doing, it gathers up and focuses our emotions, and thus it provides that driving force which is essential for the accomplishment of our aims.

Usually, and generally, our feelings are too weak to issue in any effective action. We feel so mildly about most things that our energies are scattered and too often completely wasted. But, where interest is, there much of this waste is avoided. In interest, the urge of feeling is so strong that action becomes easy if not inevitable. Is a man interested in cotton manufactures? Then he feels he must know all about cotton: where it grows, what the cotton plant is like, under what conditions it is best cultivated, how it is gathered, packed, stored, shipped, and manufactured. His

interest urges him on to the point of enthusiasm, which is precisely the point at which personality emerges in all its natural force and strength.

It was interest in mechanics that made Edison the arch-inventor of his time. It was interest in the union of the American States that made Lincoln without peer among American statesmen. It was interest in the sick and wounded that won for Florence Nightingale the charming appellation, "The Lady of the Lamp." It was interest in the cotton operatives of Lancashire that made John Bright one of England's greatest commoners. Indeed, few great things have ever been attained or great personalities unfolded without the urge and stimulus of interest. Whether you think of science, art, or war, of literature, public life, or religion, the fount and origin of achievement and success has always been that initial interest which is the inspiring and staying force of the mind.

In this connection it must be pointed out that one should constantly be on one's guard against the tendency of interest to degenerate into mere habit. Whilst it is perfectly true that the formation of habit is conditioned by interest, it is no less true that habit may become so strong as to kill interest. "As long as we are improving in our ways of

doing things, interest will cling to the process ; but let us “once settle into an unmodified rut and interest quickly fades away.” There is nothing which tends to undermine one’s personality more than drudgery. The explanation of that dullness and unattractiveness which mark so many minds is often to be found in the fact that the man has become a machine. The mind has, through the force of habit, lost the power of responding to stimuli outside and beyond its immediate mental range.

Habit may become so strong and so dominating that the mind loses that heat and initiative, without which originality, either in thought or deed, is impossible. Possibly Walter Pater had some such line of thought in mind when he declared that to “acquire habits is failure in life.” This may seem a hard saying when we remember how much one’s life is dependent upon habits, but it is true if we bear in mind that our mental habits are never more than means, and that the mind has abdicated its supreme function when it has become the victim and not the master of its own habits or modes of operation.

Interest may be regarded, roughly speaking, as of two kinds, direct and indirect. For example, the man who writes a book, or a leading article for a newspaper, is first of all absorbed in the work itself, if it is to be of

any value. Interest in the thing we are doing is the first condition of achievement or success.

It must be confessed, however, that usually such interest is not enough, if the best in the man is to be called out. Though the journalist does not live by bread alone, any more than anybody else, still, he must have bread, to say nothing of butter, and maybe a little jam as well. And where one's direct interest is supplemented by this indirect interest in material gain we need not hesitate to say that greater energy, stronger personality, and better work are the results.

It is a wholesome thing to love the game beyond the prize, but, being mortals, the thought of the prize is an important factor, since it stimulates action as nothing else can, and, provided the prize is a worthy one, a man is none the worse for desiring and possessing it. Much of the work we do every day is for an end which we prize more highly than the work itself, and it is good for us to confess it candidly. In thousands of ways we have to sacrifice the present for the sake of the future good, and it is the power and disposition which enable us to toil cheerfully for a distant end that saves us from drudgery, and develops in us our most attractive virtues.

Having said so much, it must none the less

be emphasised that indirect interest is not sufficient either. No man, it may be said, can be a hireling and at the same time a strong personality. To work for a prize need not be unworthy, but such work is very apt to make us slaves and to reduce us to money-making machines. Ultimately, we must learn how to be so interested in our work as to be freed from drudgery, because drudgery and strong personality are contradictory terms. The drudge does only what he must. The artist does all he can. The drudge longs for the end of labour. The artist longs for it to begin. To work, where there is pleasure and delight, elevates the man and gives dignity to his character, and, apart from such mental and moral elevation, a strong and attractive personality is a vain dream.

3. Not least among the forces which help to create that driving force which is more or less characteristic of personality is the sense of duty as applied to one's special and general aims. It may be said that the sense of duty is only another kind of interest. But duty has a moral content in it which makes a call upon the mental energies such as ordinary interest can hardly make. When a man feels that he must do a thing, or must not do it, he is dimly conscious that a call has been made upon the best that is in him, and few influences are

more stimulating to the mind than the power and habit of responding to the call of right.

When we do the behests of duty, the whole mind is warmed and stimulated, our feelings are intensified, our thoughts are deepened, and our will-power becomes enriched. As Emerson has said—

“When duty whispers low, ‘Thou must,’
The youth replies, ‘I can.’”

And this response of the mind to the call of duty is one which is not confined to any age. All minds are so constructed that they bow at least to the dictates of the moral law, and none of us can afford to neglect that peculiar mental urge or stimulus which is the natural sequence of response to this inner imperial voice.

The relation between personality and a sense of duty is immediately perceived when we remember that ready response to the call of duty means self-discipline and self-control. Ease, grace, composure, these are the fruits of obedience in whatever domain of life they are found. Whether we think of artists like Paderewski, or Kreissler, of Tennyson or Watts, the charm about such men and their work is traceable to obedience to the laws of their art and to self-discipline. The charm and beauty of their work has been acquired

in a hard school. They are masters in their *métier* because they have obeyed terribly, and because, under the unyielding stress of "I must," they have won their way through rules and methods into the spacious realm of genius. Similarly, there is a largeness, a freedom and ease of spirit about one's personality when an ordinary man has schooled himself along the rugged path of duty. He, too, possesses a hidden and attractive power which has been purchased at the price of years of unremitting obedience and years of unwearying patience with himself.

When we look into the history of biography we find that those who have possessed marked personality have nearly always been men and women who have been most sensitive to that which Wordsworth called so forcibly the "stern daughter of the Voice of God." And we are convinced that the sense and power of this moral, inward push is not as deep or as general as it used to be. Men are moved, nowadays, more by external authority than by internal. They do things because they must, and not because they ought, and hence the mind moves under a sense of compulsion rather than under the impetus of its own vitality. The sense of duty steadies the mind. It helps to keep it true to its appointed task, and saves it from being the sport of the chances and

changes of life. As John Oxenham finely says—

“To every man there openeth
A way, and ways, and a way.
And the High Soul climbs the High Way
And the Low Soul gropes the Low.
And in between, on the misty flats,
The rest drift to and fro.”

It is a great thing to have that within which keeps us from drifting, and which holds and directs the mind as the helmsman holds and directs the rudder amid high-running seas and opposing tides. “There is only one thing,” says John Stuart Blackie, “that can give significance and dignity to human life, viz. virtuous energy.” And it is precisely this “virtuous energy” which a daily and practical sense of duty creates and keeps alive in us. Duty keeps one’s face in the right direction, it fosters patience and perseverance, and it stimulates and strengthens the will, which ultimately is the soil in which a rich and strong personality is reared and matured.

4. Finally, we cannot, even if we would, ignore the question of religion in discussing personality as human life in action. Most of us are faced, some time or other, with crises in which we must possess our souls or go under. In such crises a strong motive is required, and

strong as the urge of a sense of duty may be, it is not strong enough for the special crises which come upon us from time to time. Furthermore, the ordinary stress and strain of life, along with its hopes and fears, and its failures and disappointments, are such that unless one has a very strong motive, working and urging at the back of his mind, his energy is apt to flag and fail. Thus, his whole personality is liable to cool, with the result that his personal influence dies down.

Now, it is religion that supplies the emotional atmospheric force necessary to prevent this. A large element of the religious factor is composed of feeling, such as is not present in the finest appeal which has its basis simply in the moral law. Matthew Arnold defined religion as "morality touched with emotion." Inadequate as this definition may be, it does emphasise the fact that the emotional element in religion is of fundamental importance, and that lacking this, the mind loses its tenacity and courage. And it is perseverance, grip, and the power of holding on, which are among the chief characteristics of a strong personality. As Fichte has said, "Religion penetrates, inspires and pervades all our thought and action," and to that extent gives heat and movement to a man's life.

As to what form one's religion should take, no man may decide for another. Whether it takes the form of a reasoned philosophy, of an elaborate ritual, or of a simple, direct faith, is not of the very first importance, so long as, by means of it, we are kept in vital touch with the Ultimate Power, which, to us, is the supreme and perfect Personality.

It is scarcely possible to dissociate religion from the great names of history. When we look into the matter, we commonly find that part of the secret, at least, of the untiring energy and the indomitable faith and hope of such figures is traceable to the fact that they had committed themselves to the Power which, as Johnson once said, "makes the past, the distant or the future predominate over the present."

We are well aware that, in small lives, lives which are set upon low aims, religion may be a hindrance and not a help. In such cases, it is not personality that counts so much as a certain cheap smartness which sparkles like tinsel but which has no corresponding radiance within. But, in the lives of those whose aims are large and worthy, whose desire is to play some real part in the great enterprise of human well-being, whether material, social or moral, it is personality, as it is seen in tenacity, courage and energy, that counts, and which is

so frequently associated with the mind which is not wholly material and worldly.

We recall names such as those of Carlyle, Ruskin, Gordon, Gladstone, and Stevenson. Each and all were men of strong and shining personality, and in each case it was religion which supplied that richness of mind, that intensity of spirit, and that force of character which impressed themselves so deeply upon their day and generation. And if we, in our degree, would win a similar power and influence, we must not despise that which the wisest have cherished. We must give heed to that strange hunger, which is common to all human hearts, that inward searching after "the light that never was on sea or land," that undying desire which ultimately is the same thing as—

"The desire of the moth for the star,
Of the night for the morrow,
A devotion to something afar
From the sphere of our sorrow."

The need to-day is for men and women of active personality, men and women who can not only do things themselves but also can get things done by others—

"For still the Lord is Lord of might.
In deeds, in deeds, He takes delight."

A new world order is already at hand, and the reality and permanence of that order depends

upon us, and especially upon that which is personal and distinctive in us. Few require other conditions than those which they have. Every man's vocation may become his mission. What is needed is applied personality. A definite purpose in life, intense interest in our work, the urge of duty, and the compelling force of religion: in these ways, we are confident, a man may not only realise his best self, but he may at the same time express himself in terms of arresting and influential personality.

DON'TS.

1. Don't be an echo: be a voice.
2. Don't lean upon others. Stand erect and act from your own centre.
3. Don't associate with drifters. Cultivate those who have definite aims.
4. Don't lose interest in things. Do them better, and so increase your interest.
5. Don't put things off. Do them now, and do them well. It is achievement which freshens and strengthens the mind.
6. Don't have too many irons in the fire. Better one well heated and thoroughly wrought than several which come to nothing.
7. Don't do things simply for what you get. Do them first because they are worth doing.
8. Don't be a cynic. Believe in others as you believe in yourself.

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9. Don't talk about "shedding your illusions." It's a sign of loss.
10. Don't sneer at other men's ideals, but lament the poverty of your own.
11. Don't sigh for impossible conditions. The future depends upon the use you make of the present.
12. Don't fear the future. Trust it and do your best.

CHAPTER IV

PERSONALITY—AS BEING

AFTER all that may be said respecting the outward activities of personality, it must not be forgotten that the soul or source of personal charm and power is within. What a man says and does depends ultimately upon what he is. Being and doing are not separate and distinct. The one is the soul of which the other is the body, and to a large extent our actions are but the outward signs of our inward condition.

This is seen especially in the case of the artist whose business it is to express in sound or form or colour the ideas or ideals which he has conceived in his own soul. It is commonly and vainly supposed that to become a musician, or a painter, or a sculptor, all that is needed is a knowledge of the technique necessary in the one or other of these arts. It is not so. Over and above all knowledge and technique there must be present a certain quality or richness of mind.

In rare cases, this quality of mind seems

to be innate or instinctive, but usually it comes through education and discipline. As a rule, the mind must be trained, developed, and enriched. Feelings, thoughts, imagination, and will must be quickened, corrected, and stimulated, by contact and fellowship with the great minds of the past and the present. In any case, a measure of this inward or soul quality there must be, since it is the medium in which ability or genius works, and from which is drawn much of that element in expression which gives charm, and attractiveness, and personality, to any and all works of art. "Take care of what you are," said Jowett, of Balliol, "and what you do will take care of itself."

Behind all the activities of a strong personality, then, there is always present a certain quality of mind out of which action arises, and by which it is sustained and maintained. It is that quality of mind which especially characterises the lives of those interesting and attractive people who pass their days outside the arena of public or business affairs. As was said of Charles Lamb, their lives are their vocation. They are the flowers in the garden of human life, and their mission is mainly to be their own strong, calm, and gracious selves. Such radiating personalities are found in all walks of life, and they are as

necessary as those who express themselves in strenuous deed, and whose influence is more akin to the wind than to that of the dew.

Robert Browning had such a personality in mind when he wrote "Pippa Passes." In that poem, he outlines for us the self-containedness of one of Nature's happy souls. Pippa is a lowly worker, at the mills of Asolo, who winds silk the whole year long to earn just bread and milk. On the day that Pippa's one annual holiday comes round, she goes forth singing, happy and joyous, and the theme of her song is this—

"All service ranks the same with God :
If now, as formerly He trod
Paradise, His presence fills
Our Earth, each only as God wills
Can work—God's puppets best and worst
Are we : there is no last nor first.

* * * * *

The year's at the spring,
The day's at the morn.
God's in His Heaven
All's right with the world."

But as Pippa passes, her song of joy and hope stirs the best in an abandoned woman, fires the patriotism of a misguided youth, and stays the hand of Monsignor the Bishop, as with his intendant he plots a cruel murder. And yet Pippa lies down at night, all unconscious of the gracious charm her life has

had upon others, along life's way. Pippa is an example of what we mean by personality as being. She had that quality or richness of mind which attracts and influences by the sheer beauty of its own radiance, and which makes the possessors of it as effectual, in their own way, as those who dazzle the world with shining deeds or with daring exploits.

We have all met personalities of this order. They are to be found in the main stream of life as well as beside its still waters. In almost any large business concern, may be met men whose very presence is an inspiration to those with whom they have to do. Such people are what we might call atmospheric. If they are present, things run smoothly. If they are absent, the grit of discontent and restlessness creeps in, and the whole concern is strained by inefficiency and misunderstanding. Similarly, there are managers, foremen, heads of departments, whose value cannot be measured in terms of wages and salaries. It is not what they do, or do not do, that counts so much as what they are. They keep alive the *esprit de corps*, and they set up an unseen standard to which their fellows unconsciously conform.

Nor must it be supposed that the type of personality which exhibits itself in being rather than doing is inferior in force to that

which functions in doing. When we consider the matter we shall find that the great forces in nature are the quiet forces. Even "Truth," as John Morley says, "is quiet," and the difference between personality as doing and personality as being is that in the former the force is spent in doing more or less great things, whilst in the latter it is spent in being great, that is, in character. Ultimately, it will be found that the world's activities are largely the result of the world's thoughts, dreams and emotions. Poetry, art, and philosophy may seem to have little or nothing to do with the great and serious business of life. Really, they have everything to do with it, since they not only furnish the active man with his aims and ideals but, at the same time, they generate in him the energy necessary for their realisation.

" One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one,
Though the loud world proclaim their enmity—
Of toil unsever'd from tranquillity !
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry !"—

MATTHEW ARNOLD.

But now, what is the secret of this quietly positive personality, which manifests itself

in being more than in doing ? It is not easy to say. Still, there are characteristics to which we may point, and which explain, to a considerable extent, the charm and power of such lives. And first among such characteristics is a certain quietness or composure of mind. There is present in such people a mental detachment which keeps their minds from being swayed by circumstances, and the varying chances and changes of fortune.

This quiet habit of the mind may be partly temperamental, or it may be partly due to education and discipline. In any case, it is very charming, and may be acquired more or less. In most cases, this ability to be at leisure from oneself is the result of self-control, especially control over one's emotions, which so frequently are the sport of the external circumstances of life. Fear, for example, is the arch-disturber of the mind, and, as long as the mind is in bondage to it, mental quietude is impossible. Sometimes the disturbing factor is jealousy, or pride, or unreasonable ambition; weaknesses, be it noted, which are not usually found in that type of personality we are considering.

Hazlitt declared, when dying, that he had lived a happy life. But one reads the record of his life with a feeling of sadness.

It was fretful, sensitive, irritable, and changeable as the clouds. He knew he was disliked and wondered why. The reasons are not far to seek, and may be found in his own disposition, and in lack of control over his emotions. Generous and sincere as he was, his life was marred by reason of his irritability, and a tendency to mental storminess, such as inevitably antagonises those with whom we have to do. With all his ability, and in spite of his wide mental range, he had little of that mental restfulness which is the hallmark of personality on its being side.

For many of us it is a wise injunction which urges us to “study to be quiet.” It is a study which is not as difficult as it seems, provided we take long views of life, and provided we are not too eager, and have learnt something of moderation, and of the things which are really worth while.

Writing of Alfred de Musset, Taine says, “He desired too much: he wished strongly and greedily to taste life in one draught, thoroughly: he did not glean or taste it, he tore it off, like a bunch of grapes, pressing it, crushing it, twisting it, and he remained with stained hands, just as thirsty as before.” Many of us are like that. Hence those storms in the heart, which come upon us so frequently, leaving little room for the quiet

pleasures of that "inward eye, which is the bliss of solitude." What should be striven for is the co-ordination of the three phases of the mind, feeling, thought, and will. Excessive feeling should be curbed by reason and thought, and thought again should be kept healthy and objective by the exercise of the will, that is, by giving suitable expression to our emotional and mental life.

The curse of so many lives is that unending lust for getting and enjoying, here and now. They will leave nothing for future enjoyment. They have no treasure in heaven, and understand little of the delight which is found in travelling, as opposed to arriving, as Robert Louis Stevenson would put it. And yet, much of the secret of personality, on its being side, lies just here, in always having something to hold to, over and above that which is present and passing.

"Now the joys of the road are chiefly these :
A crimson touch on the hardwood trees,
And O the joy that is never won,
But follows and follows the journeying sun."—

BLISS CARMAN.

A second characteristic of personality as being is a hearty acceptance of life as it comes. In a sense, of course, no one should accept things as they are, or as they come. There is such a thing as weak and

cowardly content. In a very real sense to live is to protest: it is reaction, and the moment this ceases, there ensues decay and death. There is such a thing as divine discontent, a burning and holy desire to better and enrich one's personal and general surroundings.

But underlying such discontent there is room for that basal contentment which does so much to give repose, and so charm, to one's personality. What we mean is seen in Sir J. M. Barrie's "Margaret Ogilvy," especially in the chapter in which he tells us how his mother got "her soft face." Simple as the life of Barrie's mother was, the elements of which it was compounded are much the same as those found in the average life. It was a blend between discontent and content, issuing in a life which, on the whole, was satisfied from itself, "a great soul in a small house," as Lacordaire has described it.

Writing of Goethe, Mr. R. H. Hutton says that one of his serious defects was that he could not accept the inevitable. It is a common defect, and one which largely accounts for the lack of that self-possession and mental quiet which usually accompanies personality on its being or character side. And by accepting the inevitable we do not mean that we should cultivate a kind of

mental fatalism ; for, within the limits of the inevitable, there is mostly plenty of room for healthy feeling and for interesting and moving aims. What use is there in crying for the moon ? It brings us no nearer the realisation of our desires, and means a squandering of energies which, if used within the orbit of the attainable, might do great things for us. It is the part of wisdom, therefore, not to burn out the heat of one's heart in vain dreams and unrealisable aims.

Some one has defined the word " enough " as always meaning " a little more than we have." It is not an etymological definition, but it is the definition of experience in many lives. The result in many cases is that, like the worm that dieth not, there arises in the soul an unquenchable fire, which destroys the peace and mars the beauty of the mind. Let us recognise, therefore, the limitations, not only of life generally, but also of our own minds and lives ; and, keeping well within these, such sufficiency is possible as may issue in a measure of effectiveness and happiness, which makes all the difference between quiet strength and restless and enervating weakness. Few things are more attractive or more dignified than a mind at ease, a mind which knows what it wants, and which is reasonably content. It inspires confidence,

it generates good temper, and it keeps the atmosphere in which it moves sweet and elevating.

“True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.”—WORDSWORTH.

Yet a further characteristic of personality, on its being side, is cheerfulness and good temper, which is the natural result of an easy and smoothly running mind. Bad temper can mostly be traced to a certain greyness of the mind, a certain lack of buoyancy or sunniness in one's disposition. This is often due to one's temperament, to that inequality of mood which is commonly associated with a highly strung nervous system. To this extent, advice may seem of small avail. And yet, much may be done to correct our bad moods. As we have already pointed out, life implies a certain amount of protest, and it is not by quietly accepting our dark and doleful moods, but by combating them in positive and healthy ways, that we may hope to rise above them. One of the best ways of fighting this weakness is by means of the habit of deliberately keeping in touch with our fellows, and by cultivating and maintaining the spirit of good fellowship.

It was said of Sir Walter Scott that he spoke to every man as if they were blood relations. If we consider the matter for a moment, it will be found that those who conduct themselves in this way are not among the cynics and pessimists, who see and magnify human weaknesses, but are almost invariably among the believing and the hopeful, who see and glory in the beauties and virtues of the average human heart.

Then, good temper, the power and habit of being at one with one's fellows, though frequently the result of good health and good fortune, is not always so. To some extent, at least, it is the result of the angle at which we look at men and things. If, for example, we envy a man, or pine for impossible conditions, the very juices of the heart become soured. Covetousness increases a man's poverty, since it breeds leanness in the soul. What the Americans call the "lemon-squeezers" are usually among those of this class. They are like the fox who, soured by defeat, invested the unattainable grapes with the disease of his own heart.

Frequently, it will be found that the lack of good temper is traceable to failure of one kind or another, and certainly it is not easy to be bright and cheerful in the presence of the prosperous and the successful, we our-

selves being neither the one nor the other. And yet, there are those who are so strong, on the being side of their personality, that they attain even to this height.

We ourselves know what a strange charm such people have, and how often they discount much of the glitter attaching to success, by the modesty and contentedness of their own minds. It is so evident that, whilst such people do not despise success and all that success means, it is not absolutely essential to them. Lacking it, they are not bankrupt in those treasures of the heart and the mind which have their rise within rather than in anything which is without. Hence, there is perennial sunshine in their disposition and bearing. Being superior to things that happen, they are reasonably content with what they have and are. Like the gipsy in Borrow's "Lavengro," they can say, "Life is sweet, brother." "Do you think so?" "Think so! There's night and day, sun and moon and stars, brother, all sweet things: there's likewise the wind on the heath. A Rommany chal would wish to live for ever."

There is one other characteristic peculiar to personality on its being side, and that is fearlessness. Fear is part of the price man has to pay for his special place in the

order of things. It is one of the defects of his quality, the power he has to look before and after. The fears of animals are far less acute, and of shorter range, than those of man, for the simple reason that consciousness or intelligence, in the nature of the case, so widens and deepens experience as enormously to increase the emotion of fear. But great as the price of fear is, it is not too great when we remember that it is the condition in which is born the greatest thing in the world, which is self-control, that special mark which Nature has put upon man, and which differentiates him from the brute creation.

Few things so upset the balance of the mind as does fear. Where fear is, there is torment, and personality languishes and dies under its baneful influence. Apart from those sources of fear which confront us from time to time in the present, the fears which beset us most, perhaps, and which eat into life most, are those which come through the imagination, that is, through the picturing and anticipating of experiences which rarely if ever happen. And it will generally be found that those people who have a measure of personality, such as that with which we are dealing, are not over anxious or fearful people. They have the faculty of

waiting for life to unfold itself, and meeting it as it unfolds. They have the power of dealing with the next thing, of seeing life in pages, rather than chapters, and in chapters rather than in volumes.

Whence comes this control? Here, as in so many other matters, temperament is a serious factor, no doubt. But there are deeper explanations, such as self-discipline, practical philosophy, a sense of values, and last but not least, a simple and unflinching trust and belief in life itself. Given such attitudes of mind, little room is left for those fears which undermine one's manhood and destroy one's influence and personality. A strong, self-sufficing, quiet personality must be anchored in something stronger and deeper than itself, and that something, whatever terms you may apply to it, can best be stated as faith, or a happy acceptance of the general order, as the expression of a wise and beneficent Being. Granted so much, then, with W. E. Henley, we can heartily say—

“Life is worth living
Through every gram of it,
From foundations
To the last edge
Of the Corner-Stone, Death.”

And when we have arrived at the condition of mind in which we can honestly say so

much, we are rich, and have a fair measure of personality on its being side.

If it is said that such a state of mind is not for practical everyday life, and has little or nothing to do with the demands which life makes upon the busy man, we demur. We say that much of the haste and hurry of modern life is a sign of weakness and not of strength, and that most of us would be more effective, either as officers or soldiers in the great industrial army, if we had larger reserves, not in material, but in morale, and in the deep things of the spirit.

A miracle play of long ago, which had a great vogue at the time, represented Adam as rushing across the stage to get created. If such a play was true to life then, it is much more true to-day. More than any of us ever imagine, efficiency in the world of action, and influence in the world of social and political life, these at their best are conditioned by personality on its being side. The need is for men and women who are more remarkable for what they are than for what they do or say. Ultimately, all progress and social advance are referable to the unit in the race. It is only as we come to regard quality in the unit as of more importance than quantity, that we can look forward with confidence to the new world-order, in which

justice, freedom, opportunity, and fraternity, are not only the foundations, but the walls and bulwarks of a strong and victorious community.

“ Back of the deed is the doer,
Back of the doer the dream,
Back of the world as we see it
Science of things as they seem,
Waits the invisible spirit
Weaving an infinite scheme.”

FORGET NOT :

1. That a quiet mind is possible in the busiest life.
2. That it is the part of wisdom to endure cheerfully what cannot be cured.
3. That whilst we should aim high we should not aim too high.
4. That to be too eager in the race is to handicap one's powers.
5. That life is a big bundle of small things and not a small bundle of big things.
6. That we need fear nothing but that which is within our own minds.
7. That the greatest conquest in life is self-conquest.
8. That Milton once said that, in order to write a poem, a man must first of all be a poem.

ELEMENTS—SUPERSTRUCTURE

CHAPTER V

INDIVIDUALITY

HAVING dealt, in the preceding chapters, with the nature and foundations of personality, we now propose to indicate and examine its various elements, that is, its superstructure. Individuality may be said to be the first of these elements, and has been defined as the sum of the mental traits peculiar to any individual. This sum, of course, is different in each person. In some, the total is greater. In others, it is less. In any case, the final result is more or less distinct and unique.

It may be asked in what respect, then, does personality differ from individuality? In personality there is a very important unknown quantity, something considerably over and above the simple sum of one's mental traits. Great as is the sum in individuality, that involved in personality is much greater, since it includes individuality, embracing also

those inexplicable qualities which have to do with the soul or the spirit.

Of individuality we are all more or less conscious. Few of us there are but have the consciousness that we are distinctly ourselves and no one else, that in the whole wide world there is no other being just like ourselves. This being the case, each man's nature has its own peculiar laws, and each must take up his own life-plan alone. Whilst we realise this in a vague and general way, usually we do not realise it sufficiently vividly to make any real or effective difference in our outlook and action; we do not think about it sufficiently, or deeply enough, to kindle in us the amount of feeling necessary for the thorough undertaking and carrying out of any life-plan worth the name.

What is needed, in most lives, is a deeper realisation of what is but dimly felt, the reality and importance of that bit of life to which the words—"my," "his," "her," "your" are given from time to time. There should be conviction in the matter, a sense of ownership in one's life, as well as of the responsibility attaching thereto. Where these are present, there comes to our help a driving force which carries all before it, and which it is impossible to resist.

Care must be taken, however, lest the

defects of the quality of individuality creep in, defects such as oddness, eccentricity, or affectation. "La moindre affectation est un vice,"—the least affectation is a vice—said Voltaire. At all costs, we must be ourselves, making no attempt to change the special form or colour of our own minds. Our aim must be simply to fulfil ourselves, to awaken the "slumbering best" within, remembering that, though one's life may be a little thing, it is one's own, and is such as may make a separate and distinct contribution in the final reckoning of human happiness and efficiency.

One of the reasons why so many fail in business, art, and society, is that they are content to do and be just what others do and are. This is not enough. It is little use trying to reproduce what others have done, we must aim at doing things in our own way, and doing them up to our utmost. We must "insist upon ourselves," as Emerson has put it; for, it is only in this way that we can give edge and point to our individuality, and at the same time enrich and enlarge our personal influence and power.

Now, there are certain marks by which individuality is usually known. The first is (*a*) directness. In thought, speech, and action, there is, where there is individuality, a sure

movement of the mind which is very impressive. Where this quality is present, a man doesn't flounder or stumble: he thinks clearly, and thinks things right out. He says what he means, and means what he says—

“ His nay is nay, without recall,
His yea is yea and powerful all ;
He gives his yea with careful heed,
His thoughts and words are well agreed,
His word his bond and seal.”

In business and social life, it is often mental sloppiness that hinders individuality, and that impoverishes one's personality. In stating one's case before a superior, or in ordinary conversation, the mind is confused, either through lack of clear thinking, or through excessive emotion arising out of the situation, with the result that the impression made is anything but good. What is needed is finished thought, terse statement, and a resolute keeping to the point. Matters are sometimes made worse, owing to poor control over one's bodily movements. The face lacks repose, the limbs are restless, and the general bearing is ungainly. What wonder is it if, these weaknesses being present, the speaker is confused, the listener is wearied, and the opportunity is lost ?

Usually people are quite willing to listen,

and to listen sympathetically, if we have anything to say, and if we can say it with a measure of attraction and force. But where they are offered ill-digested ideas, expressed in broken and frayed sentences, it is only human if, either mentally or verbally, they write us down as of little account. "Do people often fall over the cliffs here?" said a visitor to a coastguard. "No! only once," was the reply. Here we see the two states of mind with which we are dealing, the one careless and inaccurate, the other smart and exact. It is in these small movements of the mind that individuality reveals itself, and we cannot be too careful, first in knowing precisely what we desire to say, and then, in choosing the best terms in which to say it.

Then (b) self-reliance is a most important factor. There are few weaknesses more common than that of relying too much upon others. So strong is the herd instinct in us, and so accustomed are we to think in sets or groups that self-reliance is comparatively rare. Mr. Edmund Gosse says of Coventry Patmore that "his temper was not parasitical: he did not lean upon others: he could stand quite alone." It may be said that such self-sufficiency is not human, and that such a man loses more than he gains. Still, what most of us need is a little more of this ability

to stand quite alone, without which we cannot realise ourselves, or make our proper contribution to the general good.

This means, of course, that we must have in ourselves something substantial to rely on. We must be sure of ourselves. Without accuracy and thoroughness, for example, neither good judgment nor rapid decision is possible, and, failing in these, self-reliance is a vain dream. Owing to inattention and poor concentration, we are very apt to say, "I think so," or "that is my impression," or "as far as I remember," and so on. This will never do. We must be sure and confident, without being dogmatic and intolerant. We must plant our feet firmly upon the rock of thoroughness, for it is only in this way that we can provide the mind with the materials out of which confidence and self-reliance are built up.

Mr. Birrell says of John Milton that "he was always determined to be his own man." That must be our determination also. To be ourself, to stand alone, to believe in one's own mind, and to follow its judgments regardless of the face of man, that is the self-reliance which mostly justifies itself. "By such a man," Emerson avers, "the very Universe stands," and, in the last reckoning, it is such a man who makes a mark upon life, and

who wins influence and power among his fellows.

Individuality is further characterised by (c) a love of responsibility. This follows from self-reliance, rightly understood. It will have been observed that, quite frequently, those best qualified for responsibility often avoid it, whilst those least qualified court it. In either case, it is a mistake. Responsibility is the natural and best opportunity for the expression of capacity, and where the capacity is lacking, to choose the lower position is the better part.

But we are chiefly concerned, for the moment, not with those who rush in where angels fear to tread, but with those who, having the capacity for position, are disposed to shirk it. It is this shrinking from responsibility which is the explanation of inferior individuality in many cases. Such people are more or less the victims of fear, fear of themselves, fear of others, and fear of circumstances. It is true, of course, that responsibility does expose one to certain perils, but it is the peril which attracts all strong and healthy minds. Criticism, jealousy, rivalry, and misunderstanding, these, it is true, not infrequently attend those in responsible positions. But as frequently there is gratitude, trust and confidence, not least among

the priceless rewards of capable and faithful endeavour. In any case, it is responsibility, almost more than anything else, which makes the strong man stronger, and which develops individuality and enriches personality.

Yet again, it will be found that (*d*) patience is not an inconsiderable mark of the quality of individuality. The virtue of patience; psychologically speaking, is that it enables the mind to move calmly and firmly in its mental processes. It saves us from that rush and haste which often issue in confusion and disaster. It corrects any tendency in us to jumpiness and spasmodic action, and it furnishes the mind with the ability to be at leisure from itself. Pitt was once asked, "What is the quality most needed in a Prime Minister?" One said eloquence, another said knowledge, and a third said toil. "No," said Pitt, "it is patience." It is true not only of those who occupy high positions but of most of us whose positions and callings are quite ordinary.

Impatience always means loss of control. It means failure in directing the steam which drives the mental machine, and strong individuality and poor control are incompatible terms. Experience has taught the writer that failure and misery may often be traced to this weakness. We have met many

recently who, owing to the war and the changed conditions imposed upon us by the war, and to the new demand these make for adaptability, are stranded and straitened because they failed to realise that the saving virtue is the power to work and wait.

John Ruskin says that "on the whole, it is patience which makes the final difference between those who succeed or fail in all things. All the greatest people have it in an infinite degree, and among the less, the patient weak ones always conquer the impatient strong." And it should not be forgotten that patience is contagious. It arrests and steadies the minds of those with whom we have to do. It radiates confidence and trust, and so creates the atmosphere necessary for excellence both in ourselves and in others. It is in our patience that we win our souls, and much else besides. Don't mar your individuality by feverish haste or hurry. Don't rob your personality of ease and grace by rushing the mind, and so confusing your impressions. "Don't press," as the golfers say. Work within your limitations, remembering that, if you use such powers and circumstances as are at your disposal, you will make your mark, and best of all, it will be *your* mark, and to that extent an unanswerable justification of your own life.

Last of all comes (e) determination as one of the outstanding characteristics of a strong and efficient individuality. Among those who played a great part in the anti-slavery movement, in the days of Wilberforce, was Sir Fowell Buxton. He was a man of iron resolution and of unflinching determination. It is worth noting that these qualities were due, in part, to certain habits which he formed early on. Among the maxims he made for himself were these: first, never to begin a book without finishing it; second, never to consider a book finished until he had mastered it; and third, to study everything with the whole mind. Such a man was bound to make a deep impression upon his times, and towards the end of his relentless career he declared, "The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination, a purpose once fixed, and then death or victory."

Yes, it may be said, such copybook maxims sound well enough, but it is all a matter of will-power which the ordinary man cannot command. True, he cannot always command such power, but he can win it. So many fail in resolution and determination because the mind lacks heat. It is not

enough to say, "I want to be so and so," or "I should like to do so and so." The question is, how much do you want it? how much do you like it? You can do very little with a piece of iron which is merely warm. Get it white with heat, and you can shape it as you will.

But how, it may be asked, is the mind to be heated so as to keep a man true to his purpose and constant in his aim? First of all, the objective must be absorbing and worthy. Then, thought and imagination must play upon it. It is as we muse that the fire burns. It is as we picture the realisation of the thing we have resolved, or as we imagine the consequences which must ensue if it is not realised, that emotion is stirred, and one's driving power is maintained. In these and other ways, much may be done to strengthen wavering resolution, to stimulate and maintain one's determination, and to arouse in us that individuality which marks the man—

"Whom neither shape of danger can dismay,
Nor thought of tender happiness betray :
Who, not content that former worth stand fast,
Looks forward, persevering to the last.'

Such are the features of individuality, personality's chief attribute, it seems to us. Direct-

ness, self-reliance, love of responsibility, patience, and determination; given these, and no man can fail to arrest and attract. Nor is such a man likely to be the victim of self-consciousness. Being lord of himself, he is moved neither by praise nor blame, feeling in his very bones that, having resolved and kept his resolution, he has won one of the great victories which overcome the world.

NOTA BENE:

1. That affectation is a vice, that "nothing odd lasts," and that eccentricity provokes.
2. That things done in your own way may be done in the best way.
3. That clear thinking implies thinking things right out.
4. That good, vivid impressions condition good judgment and rapid decision.
5. That responsibility makes the strong stronger, and the weak weaker.
6. That patience in weakness is mightier than impatience in strength.
7. That to "carry on," in the scorn of consequence and circumstance, is the highway to victory.
8. That to be able to stand alone is to be ready for most emergencies.

CHAPTER VI

SINCERITY

SINCERITY comes next to individuality as one of the chief elements in the structure of personality. Without sincerity, neither forceful individuality nor attractive personality is possible, since it is by means of sincerity that the mind reveals itself as it really is. Insincerity is either the conscious or unconscious effort of the mind to conceal itself. It is a species of hypocrisy and, as such, it vitiates both the mental and moral qualities of the mind. It is an attempt to cloud the minds of our fellows to our own advantage, and it is a habit which grows upon one, until it becomes almost impossible to think or speak the truth.

The word "sincerity" carries its own meaning. It has been derived from the Latin *sine cera*, meaning without wax, and it is said that originally it was used of honey which has been strained of all foreign matter, including wax, as the best and finest honey should be. Similarly, the sincere mind is one which has been strained of all falsity, a mind

which is open, frank, and honest, being able and willing to appear to be just what it is. Mark Rutherford says that "there is no such thing as a human being simply hypocritical or simply sincere. We are all hypocrites, more or less, in every word, and in every action, and, what is more, in every thought. It is a question simply of natural capacities for sincerity." We should be sorry to accept such a view, without some qualification. And yet, it must be confessed that sincerity is as rare as it is beautiful and attractive.

Life is so full of insincerities and shams that to be quite sincere is a great achievement. So severe is the struggle for place and power that to say what one thinks, and to think honestly and fearlessly, border on the heroic. Increasingly, we tend to become the victims of prevailing standards, and to accommodate ourselves to the changing customs and conditions in the midst of which we move. But the price cannot be evaded, which not infrequently is an impoverished personality, and diminishing personal influence.

How is it possible to be attractive and influential, to win people's respect, or to gain their confidence, if we move behind a mask, and do not stand before our fellows in our real and essential selves? Insincerity is an injustice to ourselves no less than an imposition

upon others. It is rarely as successful as it seems. It is an alloy which visibly depreciates the finest gold, and robs a man or a woman of that grace and charm which, in the last analysis, count for most in all human relationships.

So ingrained is the tendency towards insincerity in most of us, and so tainted is the general mental atmosphere with unreality that, even in the deep things of the soul, we are gravely liable to all manner of shams, pretences, and hypocrisies. Indeed, it may be said that religion is often the occasion, if not the cause, of some of the worst insincerities of life, and one should be on his guard nowhere more than in the confessions and professions which are associated with the religious life.

It is recorded that, on one occasion, a Quaker called upon John Bunyan, introducing himself by saying that he had brought him a message from the Lord. He excused his delay in delivering it, however, on the plea that he had visited half the prisons in England, and was glad that at length he had found his man. To which, John Bunyan, blunt and straight as ever, replied, "If the Lord sent thee, you would not have needed to take so much trouble to find me, for He knows that I have been in Bedford gaol these seven years past." Few men had a finer insight into

character than Bunyan, or a quicker eye for insincerity. It is his deep sincerity which largely accounts for the beauty, the vividness, and the charm, of his immortal work, "The Pilgrim's Progress," in which the shams and hypocrisies of his time are so mercilessly exposed.

But now, it is with sincerity, as it affects one's personality in business and social life, that we are most concerned for the moment. It may seem that success in business is independent of such fine qualities as sincerity. Such a view is wholly wrong. The simple fact is that no man can long thrive, either materially or morally, upon deception and dishonesty. Usually, those who resort to such means lose far more than they gain. Apart from the direct loss which often attends fraud and insincerity, there is a serious loss of earnestness, or driving force, in such cases.

We make bold to say that no great business has ever been built up except on foundations involving honesty and sincere effort. We may deceive some for a certain time; we cannot deceive all indefinitely. A good name, a reputable brand, or a reliable trade-mark, each is, roughly speaking, the result of business truth at the very core of the firm with which these are associated. Where

this truth-element is wanting, there is a corresponding lack of heat, or driving force, and, as Emerson says, "The essential thing is heat, and heat comes of sincerity." In the very nature of the case, insincerity in us breeds lack of faith in others. We cannot at once be false and yet be believers in truth, and the very soul of commerce is killed when we can neither trust nor be trusted.

The social values of sincerity are no less important. A large amount of that self-consciousness, for example, which is the bane of so many lives, and which so surely takes the edge off one's personality, is due to the more or less conscious effort to appear to be other than ourselves. We try to be impressive, and we become unnatural accordingly. Hence arise those exaggerations, that recklessness regarding the value of words, and that riot of superlatives, which indicate the presence of conscious or unconscious insincerity.

Some one has said that you can fool every one but yourself. It is a true saying, and the crowning evil of insincerity is that it breeds in us the feeling of falseness and unreality. It is impossible to feel strong in such a condition. We cannot be attractive, when the very heart of us is repulsive. We have only to recall the phrases which people commonly apply to the sincerely minded to

assure ourselves that sincerity is, to a large extent, the very soul of personality. When it is said of a man that he is "white," that he is "straight as a die," "true as steel," and the like, we may be sure that sincerity is a large element in his strength, and that such a man has not only a strong, but also an attractive personality.

It will help us to be on our guard against insincerity, if we bear in mind one or two of the temptations to which most of us are exposed. The first temptation is that of not caring about the value of words. It should never be forgotten that words are given to us not to conceal, but to reveal our thoughts. Words are windows through which we look into the mind, and not doors with which we hide it. They should be used as coins, each being a symbol of value, and each used with some regard of means to ends, or etymological economy. "One of the worst plagues of society," says Henri Frédéric Amiel, "is this careless use of words, this pretence of knowing a thing because we talk about it, these counterfeits of belief, thought, love, or earnestness, which all the while are mere babble."

This carelessness of the value of words, moreover, is not only a plague to those about us, it is a grave injustice to ourselves, since it results in mental restlessness as well as a

sense of shame, either in our sub-conscious or conscious minds.

Further, one should be on one's guard against the temptation to dishonest thought, that is, thought which does not bear the stamp of truth, and which is not sanctioned by our inmost selves. Honest thinking needs courage, of course, and courage of a kind which is usually expensive. Still, the price is not too high, when we remember that it is an investment in character, as well as a sure means of strengthening and enriching one's personality. The honest thinker, who expresses himself in honest words, is proof against many ills, and is equal to most occasions; always being able to stand erect in his own strength. It was of such a man that Sir Henry Wotton wrote in the familiar lines—

“ How happy is he born and taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his utmost skill ! ”

Insincerity is not infrequently the result of an excess of emotion, a kind of inflammation of the emotional side of the mind. Nothing tends to generate falsity and insincerity more swiftly than “gush.” To permit ourselves to become intoxicated with our own verbosity

is to place ourselves upon a slippery slope, which inevitably plunges us into the slough of unreality and falsehood. Writing of Walter Bagehot, Mr. Birrell remarks that “he had a large amount of what he much admired—‘animated moderation.’” It is this “animated moderation” that those of a fervid temperament especially need. In the written, as in the spoken word, there should be light as well as heat, and it is well to keep in mind that whilst animated immoderation, or “gush,” may deceive ourselves, it is not often that it eventually deceives others. In this connection we recall Jamie Soutar of Drumtochty, and Mr. Hopps, the little cockney, in Ian Maclaren’s story. When Hopps raved about the sunset, Jamie observed that it was “no bad.” “No bad!” said Hopps, “I call it glorious, and if it hisn’t then I’d like to know what is.” “Man,” replied Jamie, “ye’ll surely keep ae word for the 21st o’ Revelation.”

Let us aim at simplicity, if we would be strongly individual. In few things does the quality of the mind so shine as in simple expression. Restraint in the use of words means a sense of reserve, and it is just that sense of reserve or power which gives strength to the mind, and charm to one’s personality. Therefore, be careful of your adverbs, and your

adjectives. Use them as you would money, wisely and carefully. Above all, beware of superlatives, and remember that simple speech is one of the outward signs of a sincere mind, than which there are few qualities more attractive or more influential.

BEAR IN MIND :

1. That words are the currency of the mind. To debase the currency, or to use it regardless of word values, is to wrong others and to deceive ourselves.
2. That adjectives and adverbs are the means by which we qualify our meaning, and by which we arrive at accuracy and precision. The use we make of these is an index of the quality and sincerity of our minds.
3. That admiration and praise are good and necessary. That nothing is worth admiring or praising which cannot be admired and praised sincerely.
4. That to feel one thing and to say another is to impose upon ourselves as well as others.
5. That sincerity is truth in the inward parts of the mind, that is, consistency between our feelings, thoughts, and words.
3. That few people are convinced by what we say, apart from what we are. Argument without sincerity is a vain show.

CHAPTER VII

COURAGE

THERE used to be a prevalent saying in the East to the effect that the best test of a man's valour was whether he was such a man as one would dare to accompany in attacking an elephant or a lion. The saying was true to the extent that it is personality which tells in times of danger or crisis. And perhaps the most important element in personality in such, and in all other, circumstances where coolness and confidence are required, is the element of courage.

Courage is the power which enables a man to command and control his abilities in the presence of the evil, real or imaginary, which threatens or seems to threaten him. It is not more the virtue of the soldier or the sailor than it is of the civilian. It is one of the severest tests of character. It is a test which touches each and all sides of the mind, and which ultimately classifies us as great or small, good or bad, capable or incapable.

It has been said, and said rightly, that courage depends partly upon one's physical

or nervous condition ; perhaps the sublimest courage is that which springs from both physical and moral elements. " Even so, it is," said R. L. S., " the principal virtue, for all the others pre-suppose it, so that no man is of any use until he has dared everything." It is a moot point whether the minds of the young to-day are being fashioned in the mould of courage to the extent demanded by an increasingly exacting age. There are grounds for the fear lest the present generation is being reared too softly, and lest the moral fibre of the race is depreciating accordingly.

The late head master of Eton declared that he once saw a lad with a fly in his eye. The combined efforts of a fond mother and three sisters were unavailing in extracting it. All that was needed was a moment's endurance, on the part of the boy. Failing that, he was taken five miles in a carriage in order that a doctor might do a service which his own people could have easily rendered.

Fortunately, the new times which have come upon us are sure to correct any general tendency to softness. In any case, what is needed is grit, pluck, and the power of holding on ; for it is in these forms that courage is especially demanded at the present time. As Mr. Arnold White says, " the quality of not letting go enters into every department of

work and play. Over and over again, victory has rewarded the general, admiral, oarsman, runner, cricketer, climber, student, draper, chimney-sweeper, and miner, who could last five minutes longer than anybody else." Certainly, in nothing does character or personality better exhibit itself than in this special kind of courage, viz., the power of holding on abnormally.

Now, much may be said about courage in general terms as an element in personality. For the moment, our aim is to show how courage aids personality in business and in social life. When we look into it carefully, we shall find there are frequently recurring circumstances and situations in which courage makes all the difference between good personality and poor, between success and failure. It is to the special forms of courage such circumstances and situations demand that we now turn our attention.

First, there is the courage needed for meeting or appearing before people, so as to be at our best and not at our worst. Most of us know how difficult it sometimes is to keep an appointment with unknown persons, without fear and without trembling; to stand up in public and express an opinion or advocate a policy; and generally, to measure our personality with that of others. To be able

to "take the chair" at a committee or directors' meeting, to face an interview in which great things are at stake, and to be at home with distinguished people at social functions—these are situations which occasionally confront us, and which call for no small amount of courage.

Many a man has failed, and is failing, in business because he cannot make good first impressions. He lacks the power of impressing people with the fact that he has more goods than those in the window. He lacks the courage necessary for a healthy display of his abilities. Having little or none of what the French call *savoir faire*, he misses the golden opportunity, which may never come his way again.

Not infrequently, it is such men who bemoan their chances and their luck, and who are disposed to yield to what they call destiny, when all the time what they need is courage, the power to be themselves, the power to let their own inherent force come out, and so to "waylay destiny and bid him stand and deliver." After all that may be said and done, there is no real reason why any ordinary self-respecting person should fear the face of man. Outside his imagination, there is no ground for his fear. Provided a man knows what he is going to say to an

individual, or an audience, and provided he has taken pains to state his case with force, feeling, modesty, and sincerity, he may safely take his courage in both hands and trust to the event.

Where these conditions are present, what is needed is just a little good nature in ourselves. To feel kindly disposed towards the man we have to meet, or the audience we have to address, is the first essential; and such a disposition is best evidenced in carrying with one an orderly mind, and a reasonable amount of faith in oneself. Don't rush into any one's presence, whom you would favourably impress, with an untidy mind, or a disordered spirit. Don't try to appear to be what you are not. Don't think of ways and means of making a good impression. Take care of what you wish to say, and the impression may be left to take care of itself. Look your audience, or your man, straight in the face, and look at them, not with your heart in your mouth, but with your heart in your cause or your case.

All this, of course, is not easy at first. In the attainment of all art, there are toils and pains, and it is well to remember that where there are no pains there are no gains. Attention, practice, and habit, are the means, and he who wills the end must not despise the

means. Habits, in the making, are always more or less toilsome and tedious ; but, once they are formed, their yoke is easy, and they end in ease. As Watson finely says—

“ No record art keeps
Of her travail and throes.
There's toil on the steeps,
On the summit repose.”

Further, there is the courage necessary for facing things which have gone wrong. Time after time we are called upon to deal with difficult situations, either in business or social affairs. These situations arise either from our own mistakes or the mistakes of others, whilst often the difficult element exists in the very nature of things. In any case we have to get over it, or to get round it, and, when we can do neither, we can “ make our failure tragical by courage,” as Thoreau says, “ and so it will not differ from success.”

We recall an incident which the writer witnessed some years ago, when motor cars were not as common as they are to-day. A small crowd of men stood around a motionless car, in one of the main thoroughfares of London. The owner stood helplessly looking at his lifeless machine, with evident bewilderment and confusion. Something was wrong. He looked at this, and touched that ; but

never once did he seem to grasp the situation, and so hit upon a solution of his trouble. Then suddenly a bystander remarked, "What about the petrol, mister?" Happy thought! A moment revealed the fact that in the failing petrol was the explanation of his dilemma.

To those of us standing near, it was painfully evident that there was a man lacking the courage necessary to deal with or to carry off an awkward situation. He was nervous, confused, and uncertain. All that was needed was a "level head," that is, calm, confidence, and concentration, in short, courage. A similar lack of courage is not infrequently the explanation of failure in business, especially in the small business. Inability to look right into things, failure to face disagreeable facts and possibilities, and lack of grip on essentials, it is in these ways that things go from bad to worse, and troubles, which at first were comparatively unimportant, develop into serious crises. It is blind fear, in such cases, which gets hold of the mind, fear which has little basis in fact, but which so relaxes the muscles of the mind that the courage and attack, which the situation demands, are wholly absent. We have known cases in which all that was necessary was just a little courage to deal with a small but fundamental trouble at once, a trouble which, not taken

firmly in hand, issued in something approaching catastrophe.

“ For want of a nail the shoe was lost ;
For want of the shoe the horse was lost.”

Yet again, one of the most important kinds of courage, as it affects our personality, is that needed to be sincere, to be true to ourselves, in the various social relationships in which we find ourselves. Frequently we are held up by certain stock questions, in the course of conversation, by those whom we meet at odd times, and it needs great courage to refuse to be intimidated by standards and tests which are often as artificial as they are absurd. “ Have you read So-and-so ? ” “ Have you seen such and such a play ? ” “ Are you fond of opera ? ” “ Do you like Wagner ? ” Such are the questions which are levelled at us, and which bid us stand and deliver at our peril.

How rare it is to find people who have sufficient courage to give straight and truthful answers to such ruthless questioners. For want of courage, we hedge and trim, and sometimes find ourselves falling into untruths or half truths, because we were afraid to be ourselves, and to be quite honest. And yet it is honesty which we owe ourselves at such times. To confess frankly that we have not read this, or that we have not heard or seen

that, and that Wagner is to us the abomination of abominations may shock and surprise the conventional type of mind; but, if we can give a considered reason for our likes and dislikes, we shall probably be far more impressive and influential than if we had passed all tests and standards, such as unthinking people are apt to apply to us.

To know our own minds, to know what we like and why, and to have the courage to stand by our own tastes in the scorn of all social consequence, is precisely that healthy kind of self-assertion which carries weight and influence. As R. L. S. puts it: "To know what you prefer instead of humbly saying *Amen* to what the world tells you you ought to prefer, is to have kept your soul alive." And to keep one's soul alive is the first and most elementary condition of a forceful and attractive personality.

Instinctively, people recognise that to have the courage of your reasoned opinions is not a vain thing, and that honesty and frankness are ultimately finer qualities than a mind which is not based upon guiding principles, and which is at the mercy of every wind that blows. Be fully persuaded in your own mind. Aim at understanding and knowing a few things well, rather than many things imperfectly, and keep an open mind upon things

which are doubtful, and a positive mind upon things which are clear and certain and, without doubt, your individuality will be immediately felt, and your whole personality will radiate distinction and influence.

“Honour to those whose words and deeds
Thus help us in our daily needs.”

Then lastly, another form of courage which does much to make us articulate, and which gives richness and charm to one's personality is the courage which enables a man to face life generally with a fair amount of calm, and without fretting and complaint. For most of us, life is a great adventure. It is full of surprises, and we can never tell what is awaiting us at any turn of the road. There is little security for any of us, and misfortune comes to each and all in many guises, and at the most unexpected moments. Ill-health, loss of money, failure, the severance of life-long ties, these and many other happenings test the mettle of our manhood, and it is the spirit with which we oppose these happenings which either enlarges or dwarfs our personality.

The best in some men is only brought out under the sunshine of prosperity and success. Others seem to require a measure of failure and hardship if they are to rise to the height of their powers. In any case, since success

rarely comes as easily or as quickly as the average man likes or expects, it is important that he should learn how to smile in the dark days as in the bright, and so to maintain the quality of his powers, and at the same time win the admiration and respect of his fellows.

“ Though this world were but a bubble
Two things stand like stone ;
Kindness in another's trouble,
Courage in thine own.”

There is always a certain charm about the man or the woman who is manfully fighting an unsuccessful battle, provided the battle is not futile or unworthy. To seem to be successful, even when you are not, is a great achievement : indeed, it is a kind of success, since it means the preservation of one's soul, and so a reinforcement of one's personality. The habit of complaint, of railing at life and circumstances, is bad, since it cannot alter things, whilst it eats away the bloom and quality of both mind and heart. The man who looks unsuccessful, who is visibly defeated and disappointed, writes himself down as a spent force, and is consequently bound to be wanting in interest and attraction. We should cultivate, therefore, the habit of courage in the face of difficult situations. The most that the world gives to Mr. Timorous is pity,

and when we become the objects of pity, we have lost any personality we ever had.

“Therefore, though few may praise, or help, or heed us,
Let us work on with head or heart or hand,
For that we know the future ages need us ;
And we must help our time to take its stand.”

There are many other circumstances and situations in which courage can do much to give character and relief to one's personality. There is the courage necessary to live well within one's means, the courage to look to hard work as the way to success and not to the jade of speculation or chance ; the courage to see our own limitations, as well as the courage to see and own the cowardice of our own hearts. Where there is no fear there is no courage. It is courage which enables us to face our fears, and it is as we face them with intelligence and determination, that the mind stands erect, and the soul in us becomes clothed in personality and power.

THOUGHTS.

1. Courage is as necessary in the small relations of life as in the large, and to fail in small things is to fail in great.
2. It may be as courageous to retire as to advance, and he is a wise man who, having taken the wrong turning, at once retraces his steps.

3. It is an act of courage to run a risk, but it is an act of folly to run risks without balancing probabilities and without counting costs.
4. It may require more courage not to act than to act. Courage to wait is not inferior to courage to go.
5. To endure and yet be strong is the highest form of courage, and he who whines, but *does* not will, wins few or no victories.
6. To acknowledge a defect in oneself, and to praise a virtue in another, are not the least impressive forms of courage.

CHAPTER VIII

ENTHUSIASM

ONE of the services which modern psychology is rendering the world to-day is the giving to emotion a re-valuation as one of the practical forces of the mind. Formerly, more than now, there existed a prejudice against emotion in the ordinary affairs of life. Feeling generally was suspect. If it had any real place, it was in religion and the home, since feeling and emotion were more becoming in women and children than in grown men. Hence it came about that, generally speaking, men, especially young men, were ashamed of their emotions. Feeling was only to be indulged in on the sly, and emotion was persistently put down.

Even to-day, this old distrust of feeling and strong emotion largely prevails. It can still be said of many of us, as John Stuart Mill said of his father, "He resembled most Englishmen in being ashamed of the signs of feeling, and by the absence of demonstration starving the feelings themselves." In many circles, emotion, especially enthusiasm, is

still "bad form," and the suppression of feeling in crisis or storm continues to be the sign of breeding.

This prejudice against feeling and emotion was probably due to the habit of confusing means with ends. Too often feeling was, and is, indulged in as an end, whereas its essential virtue consists in being a means. Emotion, like steam or money, is a good thing if honestly come by. It is bad only when it is falsely generated or wrongly directed. As a means to action, it is perhaps the most important phase of the mind, and, provided it is well under control, becomes the greatest motive power in the world.

It is at once apparent, therefore, that emotion is a real factor in the problem of personality. Without it, most of the elements of which personality is composed lose much of their quality and force. It is feeling, emotion, enthusiasm, which give personality the warmth and movement which constitute so large a part of its charm. As it is the sunshine which reveals and beautifies the landscape, so it is emotion which unfolds and enriches the mind.

Enthusiasm may be regarded as ardent zeal in the pursuit of an object or as the complete possession of the mind by any subject. It is not infrequently confused with fanaticism,

which is a mistake. The word "enthusiasm" means filled, or inspired with the divine, thus hinting how worthy it is of respect and even admiration.

There is, of course, a spurious kind of enthusiasm. It may be heat without light, that is, emotion unbalanced by reason. Or it may be a kind of emotional intoxication in which reason and judgment are drowned in feeling, that primitive element of the mind. But where the mind is heated on the one hand by strong feeling, and controlled on the other by thought and reason, there you have the real thing, that is enthusiasm, without which no man's personality can function in force, charm, or attractiveness.

As showing us how enthusiasm unfolds and enriches personality, the following incident comes to mind. Many years ago, in the city of Newcastle, a dinner was given in honour of George Macdonald, poet and novelist. It was partly of a civic and partly of a social character. Among the guests of the evening was a well-known local "labour man," a good, earnest Boanerges kind of soul, having strong leanings towards Socialism. To most of those present, the attraction of the evening was quite naturally the eminent writer, to whose table-talk many were eagerly looking forward. It soon became evident, however, that the

dominant personality present was this plain, honest son of the people, and not the novelist and poet. So eloquent and so impassioned were this man's descriptions of the poor of his native city, that from time to time a hush fell upon the company. At the close of one of his outbursts, an almost painful silence ensued, whilst the guests turned to George Macdonald, wondering what he thought of it all. And then, an unexpected thing happened. Turning his shining eyes upon the champion of the poor man's cause, the author of "Robert Falconer" simply, but most feelingly, remarked: "Aye, mon, ye're just fine. I do like yae."

This was a striking example of how enthusiasm can unfold and beautify the personality even of the plain man, and how effectual and attractive personality becomes when warmed in this way. It is just this kindling power of enthusiasm which so many of us sorely need in order to give full force and value to our abilities. For simple lack of enthusiasm, some of the finest minds to-day are out of the reckoning. Brilliance and cleverness are not enough. Indeed, without warmth these rare qualities may be worse than useless, since, being set in a hard and cold disposition, they may become forbidding, not to say repulsive.

In reply to this, it may be asked what can be done to broaden and intensify one's emotions so that they may issue in enthusiasm? What may be usefully said to the man who has brains but no fervour, or to the man who has theories but no plans, or to the philosopher who speculates but does not lend a hand? Can enthusiasm be generated in minds which are not naturally warm? Is it not all a matter of temperament and of being content with what we have or have not? We do not think so. Feeling, emotion, and enthusiasm are allied to live thinking and imagination. If we have no visions or ideals, if life is just a matter of bread-and-butter, then enthusiasm is impossible. It is because we make such small use of our imagination, and because we pay so little heed to the calls which come from the heights, that our minds are cold, and we are content to live in the land where it is always afternoon.

Sir J. M. Barrie tells us, in the "Little Minister," of a character who intended to cut down a certain tree, but the years sped on and he neglected to do it. "I grew old," said he, "looking for the axe." That is what many capable people are doing to-day, in all walks of life. They have not found the axe, which is enthusiasm. Hence it is that their power and influence are nothing like commensurate with

their abilities. They are persons, but not personalities. The axe can be found if we seek it on right lines.

It should be said, first of all, that emotion or enthusiasm is to some extent a matter of habit. What is needed is a little thought and a measure of determination. A famous Irishman once described an Englishman as a man who has all the qualities of the poker without its occasional warmth. We do not agree. There is plenty of feeling in the average Englishman. What he lacks is expression, and expression is relatively speaking an affair of effort and practice. The common need is the habit of letting oneself go a little more, that is, of more generously responding to ordinary stimuli, and not allowing ourselves to be cribbed, cabined, and confined by conventional standards or a sense of superiority.

There is a saying to the effect that—

“When you are sure of your path
You may quicken your pace.”

There are many things, and many causes, about which we are all reasonably sure, and yet we do not quicken our pace, because we do not yield to the appeal of truth. We can quicken our pace, we can respond, if we will allow ourselves. Then, life is so “full of a number

of things" that it is fairly easy to become interested, and so enthusiastic, if we give ourselves a chance. Science has made the world a fairyland for the man who reads and uses his imagination. Politically, socially, and generally, life is fuller to-day than ever. What should be striven for is a resolute kindling of our cold hearts, and a fearless fight against that indifference to "outside things," which has almost become a cult.

A certain biographer recently described an eminent statesman, about whom he was writing, as an island surrounded by urbanity. If it is ever permissible for a man or a woman to be an island, one might be surrounded by worse things than urbanity. The fact is, we are all islands, more or less. We are all surrounded by this defence or that: so that it becomes exceedingly difficult to be very interested in what is going on beyond our own mental horizon. Like the men in the parable, we have bought a piece of ground, or we have purchased a yoke of oxen, or perchance we have married a wife, and therefore are surrounded, and cannot break through. In short, we live in times—

"When good men fall off, we know not how,
To selfishness, disguised in gentle names."

The outlook of so many business men and

others to-day is so restricted and so self-centred that self-repression is almost inevitable, with the result that some of the finest impulses never flower in deed, and an immense amount of intellectual and moral heat dies at its source.

What is more generally needed is the habit of a keener response to the things that matter, and the cultivation of the sense of wonder and surprise. We should encourage more a healthy curiosity about things in general. We should strive to see beauty and excellence rather than ugliness and defect, to look for causes to praise more than for causes to blame, to admire more than to depreciate, to affirm more than to deny and, generally, to bring to bear upon life a little more of that *joie de vivre* and that eagerness and intensity of spirit so characteristic of youth, when it has not been tainted by the spirit of the world.

There is always more hope for the "young man of seventy" than for the "old man of forty." When age has laid its cold hand upon the man of mid-life, it has done much to dry up the warm stream of nature, and when that same hand has chilled the marrow in the bones of the young, through excess and cynicism, it has arrested and shackled the hope of the world. Give yourself a chance.

Don't be afraid of being young, of opening out the mind, and generally of giving yourself up to healthy and human forms of expression. Next to generating and maintaining the heat of the mind, the most important thing is the giving to it of its proper expression.

It is poor expression which lies at the root of ineffective personality, time after time; and there are few arts about which the average man and woman knows less than this art of freeing their imprisoned selves. Be your capacity for impression never so great, unless you can express yourself in act, in speech, in thought, in sympathy, and in feeling generally, you will never become forceful and attractive. The whole secret of keeping young is the secret of how "to cherish enthusiasm in oneself by poetry, contemplation, and charity, that is, by the maintenance of the harmony of the soul."

Then it is a good thing, when we are tempted to think that the time of enthusiasm has passed for us, to recall the lives and achievements of those who did exploits when they were no longer young, as we commonly count the years. It gives one a shock of surprise in reading John Morley's "Life of Gladstone" to find that the greatest and best part of that statesman's career had not begun at the age of fifty. We are convinced that the age

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factor, in the matter of enthusiasm, is not as decisive as it once was, or as it is generally supposed to be. Youth was always a relative term. It is so, especially, in these days. What one marvels at, in times like ours, is not so much the vigour and initiative of the middle-aged man as the apathy and *ennui* of the young. —

The writer has been astonished, in dealing with numbers of young men, to find how comparatively few there are who are carried away by any consuming interest or enthusiasm. Beyond a more or less definite desire to “make a pile,” and to “have a good time,” there is commonly no wide outlook and no great aim. Whether it is because the world is becoming less an undiscovered place, or whether it is that the blight of materialism has clouded the mind and blunted the emotions we cannot tell; but it is much to be feared that what is lacking is vision or imagination, and it should never be forgotten that it is as true of individuals as it is of nations that where there is no vision the people perish.

Mr. H. Gordon Selfridge tells us, in his exhaustive book on “The Romance of Commerce,” that in some things men are more intelligent than they were thousands of years ago, but that in many things they are not. And among the things on which the modern man is less gifted are insight, imagination,

and enterprise. "We are behind," it is said, "those great merchant adventurers who fearlessly planted the flag and established the outposts of the nation's commerce in the most distant points of the civilised and uncivilised earth."

Of course, examples of such men are still in our midst, but the dominating, conquering spirit is not as commonly diffused as it was, or as it must become. By any and every means, by vision, imagination, and a sense of a mission, the men of to-day must become so mentally and morally alive that a greater number of personalities may be produced and a larger and finer supply of officers provided, so that the great industrial army may be wisely and surely led.

"The common task, mine, yours, every one's,
Is not to fancy what were fair in life,
Provided it could be, but finding first
What may be, then, how to make it fair
Up to one's means—a very different thing."

Yet again, besides habit, vision, and imagination what is needed in order to generate enthusiasm and so to give one's personality edge and definition is the power of attack, the spirit of protest and opposition in the face of the shams and obstacles which the compromising spirit of our time has

established in our midst. "Hitting is the thing," said Lord Fisher. "Hit first, hit hard, and keep on hitting." The advice is as apposite to the warfare of life as it is to naval warfare. As things are, there appears to be precious little kick in our minds. We are neither cold nor hot, and yet there never was a period in our history when personality was more needed or when the demand for that special kind of force which comes of character was more widely felt.

Now this implies the conviction that human effort is worth while, a conviction which is none too common at the present moment. Mr. Alfred Noyes recently affirmed that, among other evil services which our intellectuals have done us the past twenty-five years, is this: that they have left us with nothing which has the slightest meaning, and that they have denied any ultimate goal to human endeavour. Certainly, if life has no great moral sanctions, if it means nothing more than a brief mortal struggle for the things that perish, then there is nothing to be enthusiastic about. Materialism means a cold hearth in the home of things. As a creed or as a temper it is antagonistic to great personality. Even the great heathens felt the need for that something which eye hath not seen nor ear heard, and if we review the

commanding personalities of the modern world, we shall find that, in nearly every case, life was gloriously worth while, because life was not all.

It is fatal to all healthy and serviceable emotion, as it is to all shining and effective personality, to give place to the mood which holds that nothing is ultimately worth while, or to give ear to the tempter when he says—

“Some for the glories of this world, and some
Sigh for the Prophet’s Paradise to come,
Ah, take the cash and let the credit go,
Nor heed the rumble of the distant drum.”

It is only as the mind is kept in the open sea of faith and hope and is not allowed to ride at anchor in the shallows of doubt and uncertainty that it becomes efficient, either for small or great things. Personality implies that man is not a midget, born to-day and gone to-morrow. It assumes that the arena of existence is of large dimensions, and that to be strong, attractive, and influential, presupposes some great purpose, as well as an end which is not a pitiful anti-climax. We cannot be impressive unless we live impressively, unless we believe in progress, and unless we play some conscious, manly, intelligent part in the great drama of life.

The danger of a cold disposition and a lack

of enthusiasm is a certain proneness to scepticism and even cynicism, two of the most deadly enemies of a striking and pleasing personality. "I hate cynicism," wrote Stevenson, "a great deal worse than I do the devil; unless, perhaps, the two were the same thing." And it is notorious that it is not among the older people, but among the young, that we commonly meet with it, especially among those who have "gone early into the maelstrom of life, or have mixed with the sordidly sophisticated."

The safeguard against this and other diseases of the mind is practical enthusiasm, a mind kept warm by causes and interests which lift us above personal considerations, and which link us up with the great redeeming forces of life. To live life as strenuously as one plays a game, to march in the ranks and not to stand aloof, to glory in intensity and not to be ashamed of it, it is in these ways that a man realises his full self, and becomes as effective as he is arresting and attractive.

THINK ON THESE THINGS :

1. Emotion is the driving power of the mind. When rightly generated and well directed, it means force, movement, and charm.

2. Emerson said that nothing great was ever achieved without enthusiasm. Even character and personality, to be great and effective, must be kindled with fervour.
3. To the self-absorbed vision is impossible, and without vision energy flags, and enthusiasm dies down.
4. Expression is as important as impression. The story tells of a lady who wept over the sufferings of the hero in the play, whilst her coachman was frozen to death, waiting for her outside. Personality is made or marred as emotion is used or abused.
5. One of the marks of personality is the desire to shoulder the burdens of the world, and not merely to contemplate them.
6. Feeling and emotion are largely a matter of habit, and habits are built up by doing the acts upon which the habits rest.
7. On the whole, literature deals far more with the emotions than with the other aspects of the mind. Hence literature is a universal language, emotion being more easily interpreted than reason.

CHAPTER IX

SENSIBILITY

It has been said that each of us is the sum of his sensibilities, and that one's world is bounded by one's appreciations. It is almost impossible, therefore, to over-estimate the value of sensibility as a primary condition of strong and attractive personality. We become individuals, and we win character in proportion as we respond, or do not respond, to the constant and varying stimuli of life.

The material upon which the mind works, and out of which character or personality is built up, is the endless stream of impressions which come to us both from within and without. It is our capacity for receiving impressions which indicates the quality and range of sensibility. This capacity for receiving impressions is, doubtless, partly inherited, as it is partly acquired. In any case, sensibility we must have, if the mind is to possess the materials upon which, and out of which, personality is reared, since the whole quality and force of the mind, and the man, depend

upon the number and kinds of impressions that we receive from day to day.

We have it on the authority of Walter Bagehot that, in addition to a great experience, one thing is essential, "an experiencing nature." It is not enough to have the opportunity. Opportunities come to most of us, but they often come in vain, because we do not, or cannot, respond to them. What is needed is an "experiencing nature," that is, sensibility; it is this trait which distinguishes the man of genius from the man of talent simply. The one has, in an eminent degree, the faculty of response to impressions. The other has it also, but to a much smaller extent.

It is true enough that there is a tide in the affairs of most men's lives, which, taken at the flood, leads on to fortune; but the tide passes by many men simply because they are not aware of its passing. They neither see nor hear its appeal, and hence, as far as they are concerned, it does not exist. In any case, two things are essential, the opportunity and the power to recognise it. Equality of opportunity is not enough, a fact which many ignore. Were it possible to give every man an equal opportunity to-morrow, it is only the few who have the capacity to see it when it comes, or to turn it to account at the

crucial moment. Who of us cannot recall points, in his or her life, when the tide came, and we did not see its coming or its passing, until it was too late? It is easy to be wise after the event. The more difficult and the more important thing is to be wise before the event—wisdom which is conditioned by insight and good judgment, that is, sensibility or an “experiencing nature” in action.

Here, again, some will say despairingly that it is impossible to cultivate or develop the tide sense. We do not agree. Response, awareness, sensibility, the experiencing nature, call it what you will, is largely a habit of mind which is the result of temperament, education, and experience, and, though temperament may often elude us, training and experience can do much to give us the vision, alertness, and initiative which are essential to a successful adaptation to one's environment.

Professor Fraser Harris tells us that breeding, fineness of temper, and amenability to the influences of culture are as much the outcome of neural molecular disposition as they are the responses to appropriate surroundings. “Style,” he says, “whether it be that of the painter, the poet, the preacher, the musician, or the orator, is inherent in their nervous systems, and is before and beyond the teacher's art.” This is very true,

and emphasises the fact that, after all, there are compensations for those who are highly sensitive. Of course, a big price has to be paid in such cases, but when we consider what great things are possible to the abnormally responsive nature we shall hardly think the price too high.

It must not be supposed, however, that it is necessary to be highly sensitive in order to attain such a measure of response to stimuli as conditions a forceful and winsome personality. There are few but can respond much more than they do. The reason that we see, hear, feel so little is not that we are lacking in sense power, but that we have neglected what we have, and have not formed those habits of mind which lie at the basis of an experiencing nature.

Of course, it is not contended that we should give place to any and all the impressions which voluntarily or involuntarily enter the mind. We must, as we naturally do to some extent, select, and it is this conscious or unconscious selection of impressions which indicates the range of our appreciations, and so determines what manner of persons we are. The "sensitive" especially has to practise inhibition. For him or her, it is imperative that the mind be closed to many kinds of impressions, if he or she is to be anything

more than a mere impression register. Whilst sensibility or capacity for response is of immense importance, it has its limitations, and such types—cannot begin too early to acquire the habit of control. To all such, Shelley's "Sensitive Plant" points the way—

"A Sensitive Plant in a garden grew,
And the young winds fed it with silver dew,
And it opened its face like leaves to the light,
And closed them beneath the kisses of night."

To know how and when to open and shut the mind to the infinite number of life's impressions, is to know much of the secret of a happy and healthy existence. To be ignorant of this art is to be the victim of influences and impressions which are bound, more or less, to impair the mind and to mar one's inward repose. Here, as in other respects, it is control which gives strength and dignity to one's personality.

Now the development and cultivation of sensibility, generally speaking, may be approached along four broad lines, which may be conveniently called mental, moral and religious, social, and æsthetic.

First, Mental impressions.—We put this class of impressions first because it comes first in experience. Since sensibility depends upon the capacity of the mind to receive

impressions, it is of vital importance that we should train those senses by means of which most of our impressions come to us. It is a mistake to assume that the average man's sight and hearing ability are good enough, or that they are as acute as they may be and ought to be. It is the range and quality of a man's impressions, as much as anything, which distinguishes the man of strong personality. It is of immense importance, therefore, that the eye and the ear especially should be trained, since it is chiefly by these means that the mind gathers the materials out of which one's mental life is built up.

Of multitudes it may be said, eyes have they but they see not; ears have they but they hear not. They are the victims of inability and indifference. As Swift once said—

“Should Solomon wise
In majesty rise,
And shew them his wit and his learning,
They never would hear
But turn a deaf ear
As a matter they had no concern in.”

All too commonly it is not realised that perception is an act of the mind. Eyes and ears do not perceive. It is the mind which sees the glory of the setting sun, and not the eye. It is the mind which hears the song

of the lark, and not the ear. In short, it is the mind which gives intelligent and conscious meaning to the sensations which come to us through the retina and the tympanum. What is needed is the habit of attending, the habit of keeping the senses alert, and so increasing the power of response to the great passing show or cinema of life. It is thus that the mind gathers up the silken threads, out of which it weaves the beautiful garment of distinction or personality.

Much, very much, may be done by practice and habit to improve one's sight and hearing ability. It is as interesting as it is easy to devise certain daily exercises such as would quickly improve the senses of sight and hearing. In any case, we should form the habit of taking more notice of things in general and particular, of paying attention to common sights and sounds, and of taking things in at a glance. By these and other means, it is pleasantly possible to increase considerably our sense power, and so quicken and enrich our sensibilities.

Second, Moral and Religious impressions.— Few would deny that personality, at its best, is closely allied to conduct which is inspired by high moral and religious ideals. Not that personality is never found where these are absent. Indeed, some of the most forceful

and, in a way, attractive men and women have been, and are, those who are a law unto themselves, and who follow their own wills and desires. History abounds with such examples, and it would be difficult, if not impossible, to determine the extent to which such personalities have modified or changed for the worse the course of the civilised world.

Still, man is a moral and religious being. His nature is built upon an ethical basis. No discussion as to the rise and development of his moral and religious consciousness can alter the fact that his full and complete development, as a man, to say nothing of his general happiness, is conditioned by his recognition of, and his obedience to, moral and religious principles. It is as a man responds to the best that is in him, the truest that is around him, and the noblest that is above him, that he finds himself, and enters into his own peculiar kingdom of personality.

Much of the pathos and tragedy of life is found in the fact that as the years speed on, we tend to respond less and less to the ideal. Wordsworth reminds us that, in infancy, Heaven lies about us, that, in youth even, we are Nature's priests, but that in manhood, the vision splendid fades into

the light of common day. It is a pity that this often is so, and ultimately there is no valid reason why it should be so. What is needed is a steady and persistent revivifying of one's highest hopes and ideals, a conscious and determined endeavour to keep the gleam before us, and to follow it in the scorn of all consequence.

How this is to be done, each one must decide for himself, though, generally speaking, the way is such that the wayfaring man need not err therein. Fidelity to duty, charity to all men, the worship of the Holiest in the Heights in the company of our fellows, the culture of and assent to the inner voice, fellowship with the good who live in our midst as well as with the good who live in biography, the study of the best in literature and the Scriptures, as well as communion with the spirit of all good; in these, and other ways, one may keep his soul alive, and so give depth, richness, and force, to one's personality and character.

The chief thing is to keep the heart alive to the great appeals made to us, in a world which is spiritual as much as material, and to be conscious of the great issues involved in being born into the world. Big men look at life in a big way, and we cannot see what a big thing life is unless we see that things

are more than they seem, and that ultimately what a man is, is of greater importance than what he has, or even what he has done—

“Wisest the man who does his best,
And leaves the rest
To Him who counts not deeds alone
But sees the root, the flower, the fruit
And calls them one.”

Third, Social impressions.—As the object of these pages is to show the gain of personality in business and social life, it is at once apparent that the impressions we receive in our various human relationships are of the very first importance. It is in these relationships that personality plays its peculiar part, and finds its most effective expression.

For example, we are all born into this country or that, and we are largely what the special history and influences of our country have made us. We owe much to our country, as our country owes something to us, and it is good and necessary that a man should respond gratefully to the appeals of the land in which he was born, educated, and brought up. The man who loves all countries equally is not likely to love his own country much. True as it may be that they do not know England who only England know, yet to know

England with heart and mind, is to deepen and enlarge our sympathies for the world. It is a healthy pride in one's own land which, among other inspirations, does a great deal to give force and wholeness to one's character and personality.

Similarly, response to the life of the city, town, or village in which we live has its own uses in enriching and giving breadth to the mind. Local patriotism, no less than love of country, does much to keep us in touch with our neighbours, and so to deliver us from that narrowness of outlook which is fatal to influence and charm. Politics, whether national or municipal, need not be what they too often are. In the nature of things, there is no reason why our public and corporate life should not be as honest and clean as our private life, and it is well to bear in mind that the penalty of the best, who refuse to serve the State or the city or town in which they live, is government by those who are less fit, and less honest than themselves.

Then, foremost among the influences which make a man are those of the home. In no sphere of life does sensibility or response matter more than here. Among our first duties, are those which we owe to those with whom we are united by the ties of Nature. Above all households, therefore, we are to

love our own best, and before all other social appeals and interests should come those of our own fireside. The home is, *par excellence*, the training ground of character. It is here that we are tested and tried, before making the great essay of life. The power, influence, and attraction which we win there are but the earnest of what is possible in the outside world.

Fourth, *Æsthetic* impressions.—Not least of those impressions which come to us from day to day are those which appeal to our love of beauty. Much of the content of personality may be interpreted in terms of beauty. And it is as we respond to the beautiful in form, sound, and colour, whether we perceive these in Nature, art, or literature, that such content is developed and enriched.

It is highly important, therefore, in order to possess an attractive and pleasing personality, that we should cultivate an educated sensibility to what is lovely and of good report. Most of us confess to a love of the beautiful. We cherish the belief that we love Nature and that we are fond of music and pictures, and yet it is only a small percentage who really have any intimate or friendly sense of the more subtle beauties of these things. Not many can say with Shelley—

“I am the eye with which the Universe
Beholds itself and knows itself divine.”

Ruskin once complained that few of us look at the sky to any appreciable extent, and that still fewer ever see the beautiful and endless evolutions of the clouds. It is largely a matter of habit, and it is surprising, when we have acquired it, what a calming and steady-ing influence such a habit has upon the mind.

Of music, also, the same remark applies, viz., that what is lacking, in most of us, is depth of perception. We say we like music, and we most probably do, but we like it in a vague and sensational kind of way. We rarely take the trouble to look into the music to which we listen, and we take little or no pains to find out the *motif* even of those compositions which appeal to us most. We say we prefer this kind of music or that, but we have never asked ourselves why it is that we prefer it. Hence it is that, fond of music as we declare we are, our response to it is nothing like as quick or as deep as it might be.

Speaking of books generally, and of good literature in particular, we are of opinion that a really educated sensibility to good writing is even more rare. And yet, there are few influences more refreshing, or which tend more to give the mind a measure of quiet dignity and balanced outlook than a lively response to true thoughts expressed in

beautifully chosen words. Alexander Smith says that reading Milton is like dining off gold plate in the company of kings. The remark could only be made by one possessing a fine and developed sensibility.

The writer recalls an occasion when he ventured to quote to some one Tennyson's lines—

“ Break, break, break
At the foot of thy crags, O Sea !
But the tender grace of a day that is dead
Will never come back to me.”

It came as a shock to find so small a response from a quarter whence one expected more. There seemed to be little in the man capable of rising to the beauty and pathos of those well-known lines. Upon reflection, it turned out that it indicated a general lack of sensibility, and so a somewhat limited personality. There is positive beauty in words, and there is infinite loveliness in their endless combinations. To have a feeling for the right word, to be able to respond to the appeal of the stately and the melodious in verse and prose, and generally to have a taste for good literary expression, these are surely among the signs of a sensitive nature, and point to the conditions which are essential for the attainment of some of the most attractive elements in personality.

Of course, it is not contended that it is necessary for each and all of us to aim at such a wide range of sensibility as is herein indicated in order to become distinctive and forceful in business and social life. We are simply trying to point out the boundaries. We are pleading for a wider range than is common in most lives, and for a depth and intensity in those impressions with which we are more concerned. Personality is a relative term. It may be greater or less, richer or poorer, but, within the limitations of our own peculiar minds and means, much may be done to give greater value to that life of impression which constitutes the material out of which the mind is fashioned, and by means of which the man is eventually made.

CHAPTER X

SELF-EXPRESSION

COMPARATIVELY speaking, sensibility to impressions is simple enough. The mind, like the busy bee, is ever consciously or unconsciously gathering impressions from all sources. We begin life with a vast sum of inherited impressions and, by means of observation, reading, travel, and many other ways, the supply is almost unlimited. The more difficult thing, and the supremely important thing, is to know how to work up, and how to give these impressions their proper expression. It is because so little is generally known of this art that there are so many dull minds and so few arresting personalities.

What is not commonly realised is the fact that expression not only develops our capacities and abilities, but it also draws out, or educates, the whole man. The artist who paints a beautiful picture has done much more than give us a work of art. He has, at the same time, won an enlarged self. All

that we have ever done, or tried to do, has left its mark upon our character and worth. So that, ultimately, our self or personality is shaped and determined according as we have given expression to our impressional life; that is, according as we have reacted upon our experience.

Now the term self-expression is a very wide one. There are many forms of possible expression. One may express himself in painting, sculpture, music, literature, religion, and service, as in many other ways. Our object here is to deal with expression in general. We are not, now and here, concerned so much with expression as a means of developing the artist in the man as the man himself. Our aim is to point out the lines along which a man or a woman may become practically effective in their relationships with their fellows.

Experience has taught the writer that in spite of birth, education, and experience, the most serious defect, in the minds of many people, is self-repression. Not only have such people great difficulty in expressing their thoughts, and in giving themselves vent, but they are often painfully conscious of the defect, and thereby intensify it. This self-repression is partly due to temperament or fear, but usually it is due to wrong training

in their early years, both at home and at school.

It is said that on one occasion, when children were introduced into company, in the presence of Charles Lamb, he proposed the health of Herod, King of the Jews. Such an attitude towards children was more common, perhaps, in the last generation, than it is in this, and it was as pernicious as it was common. When a child's life, in its most formative years, is hedged in with commands to "keep quiet," to "speak when spoken to," and injunctions to be content with being "seen and not heard," the result may easily be foretold, and inevitably means unhealthy self-repression. We can make too much of discipline. Not infrequently, your good disciplinarian is a bad trainer. Whenever, and wherever, the young mind is sacrificed to a system or a tradition, there means and ends are confused, and the whole point of education is missed.

Then repression often follows us into manhood and womanhood as a result of negative moral and religious influences. Three-fourths of religion is conduct, it has been said. Its essence lies in doing things more than in not doing them. "Thou shalt not" is good enough as far as it goes. It does little, however, to plant in us the

principle of virtue, and it tends to give the mind a suggestion of bondage to the law rather than of moral freedom.

Yet again, a common cause of self-repression is fear, such as is mostly allied with a responsive, nervous, temperament. In such cases, the mind is afraid to commit itself. It is afraid of its own ideas, thoughts, and judgments, and so keeps them to itself. The fear is lest one's thoughts and opinions may not be right, or not be usual, and lest their expression should arouse difference or opposition in those with whom one comes into contact.

It has also been found, time after time, that repression, in many cases, is the result of the tyranny of a stronger personality over a weaker. In the home, in the office, or on the directorate, some one member so persistently asserts himself, and so consistently gets his own way, that those in association with him become timid and shrink into themselves. The browbeater is more common than might be supposed. Bluff is often more successful than we think, and the overbearing, domineering personality carries more weight than it should. Hence, it is sometimes contended that merit and worth are not as successful as they deserve to be.

It must be admitted that inferior merit,

backed up with self-assurance, is not infrequently more successful than superior merit, which lacks energy and driving force. And this may not be as unfair as it seems. The failure of merit is frequently not failure because of its virtue, but in spite of it, and because it is not seconded by a reasonable amount of force and enthusiasm. However well qualified a man may be, in knowledge and experience, for this position or that, his qualifications are seriously discounted if his mind lacks heat.

“ One must become
Fanatic—be a wedge—a thunderbolt—
To smite a passage through this close-grained world.”

Now, along what lines should one proceed in order to avoid self-repression, on the one hand, and to develop self-expression on the other? What can be usefully said to those who are conscious that, in the everyday affairs of life, they are not as effective as they would like to be, or as influential as their position and calling demand?

First of all, it should be said that there is a growing tendency to find pleasure in watching expression in others rather than in expressing ourselves. We find more delight in reading other men's thoughts than in thinking for ourselves. More than ever

before, perhaps, the tendency is to watch play rather than to play, to listen to music rather than to make music, to find pleasure in hearing others talk rather than in talking ourselves. It was otherwise in the days of "Merrie England." Then, the village green was one of the finest training grounds for expression. In song and dance, as well as in tavern and fireside talk, the people, and not merely the few, learnt something of the art and delight of natural self-expression.

What is needed, therefore, to-day is a more general recognition that the values and pleasures of personal self-expression are greater and, in certain ways, far more important than those found in being merely spectators. Self-expression is among the first duties we owe ourselves. It means self-enrichment, and so a larger opportunity. It is to the practical consideration of how such self-expression may best be attained that we now turn our immediate attention.

It may be said, at the outset, that self-expression depends upon clear and connected thinking. That is not as simple as it may seem, however. It is amazing how "educated people" mishandle their minds, and how frequently such people hold opinions and form judgments that cannot be traced to anything that can be called a process of

thinking or reasoning. Their opinions and convictions are based upon little more than emotion, or prejudice, or self-interest. They do not really look at facts, and cannot be said to have "come to" this or that conclusion by means of any consistent movement of the mind.

It has been said that to have ideas is to gather flowers, and that to think is to weave them into a garland. The figure is most apt, since thought is nothing if it is not creative, if it is not a process of sorting out, and piecing together the ideas which spring up in the mind. Usually, ideas are plentiful. Indeed, it is because they are so plentiful that, in many cases, thinking is so rare. Through the eye and the ear, impressions crowd in upon the mind at such a rate that, without discipline and mental training, we cannot put them in order, and so are unable to weave them into connected thought.

It was said of Democritus that he put his eyes out in order that he might be the better able to think. The story illustrates one of the greatest hindrances to thinking. Never, perhaps, was such an appeal made to the eyes and ears as is made to-day. We see and hear so much that thought becomes increasingly difficult. Few things are more important, therefore, than the habit of

reviewing, sorting out, and arranging one's impressions. It is in this way that we provide the mind with the data for thought, and so do something at least to prevent that mental indigestion which is the bane of so many minds.

Further, if we would express ourselves clearly, we must be constantly on our guard against the tyranny of memory. Most of us can recall occasions when, upon asking a friend what he thinks on this subject or that, we are met with a reply which was obviously not the product of reflection, but of memory, conscious or unconscious. It is the easiest thing in the world to give an opinion or express a judgment which is simply the result of an article we have read, a point of view we have heard, or a volume with which we are familiar. Before we have had time to think, we have thus given expression to thoughts which are not ours, and which come so quickly to the surface of the mind that we mistake them for our own. This is not thinking: it is simply echoing, and cannot be called self-expression. Only that thought is ours which is the product of our reflection, and which is the result of a process of comparison, and the unification of our own ideas.

Further, writing, or putting our thoughts

into words, is an excellent means of self-expression. There are many ways in which we may express our thoughts and emotions. It may be done, to a certain extent, without the aid of vocal sounds. It may be done with a look, a movement, a sigh, or a smile. It may also be done by means of colour, line, and form. But pre-eminent among all forms of expression, are those of writing and, especially, of talking. By one or other of these, we may reveal our inner selves, and lay bare our personality, as we can in no other way.

It is lamentable that one's ordinary school education does so little for one in this respect. In many cases, we leave school without even having acquired the elementary art of writing a clear, legible, and attractive hand, an acquisition which does something at least to support the elements which go to the making of an attractive and forceful personality.

As to any appreciable ability to express our thoughts and feelings in writing, to report a memorable conversation, or to describe interestingly a scene through which we have passed, few of us attain the power until long after our school days, if then. Sooner or later, however, this ability should be won, or we can never hope to be as attractive and influential as we may have every right to be.

We cannot begin too early, therefore, to accustom ourselves to put our thoughts into writing, and to acquire the habit as one of the principal means of self-expression. The keeping of a diary, the writing of letters, the summarising of books we have read, and the recording of the impressions we have received of places, persons, and events, in these and other ways, very much may be done to reinforce our personality, and to ensure a fuller self-realisation.

But now, important as writing is, as a means of self-expression, talking is still more important. Everybody can write who can talk. Writing is concentrated talk, though, strangely enough, a man may be a good talker and a poor writer, or *vice versâ*, a good writer and a poor talker. In any case, to be able to unfold your mind in a clear, convincing, and persuasive way is to have done much to master the essentials of expression, whether it be of speech or of writing.

It is said that Heine once defined silence as "a conversation with an Englishman." Certainly the typical Englishman is not remarkable for his love of talk. He is often reserved, shy, and afraid of giving himself away and, to that extent, suffers from self-repression, to the detriment of his personality. The explanation is found partly in tempera-

ment, and partly in the fact that eight out of ten Englishmen suspect, if they do not despise, those who talk fluently in public.

We have had, and still have, our exceptional speakers, our show orators, among our politicians and among our preachers. These we put upon pedestals, but we suspect the smaller men, who are glib of speech, and have what is vulgarly called the "gift of the gab." It is the strong, silent man whom the average Englishman admires, and this in spite of the fact that silence and strength do not necessarily go together.

Let us make no mistake about it, it is a great thing to be able to talk well, either in public or in private. Such a gift has its dangers, of course, but given a trained mind, a well-balanced character inspired by high aims and worthy purposes, and there are few gifts more influential, and of greater value, either to the man who possesses it, or to the community in general. But it is not public speech with which we are concerned for the moment. It is speech as a means of self-expression, as a means of developing, strengthening, and refining one's personality. And pre-eminent among such means is talk, that is, conversation.

It is important, however, that we should have clear ideas as to what conversation is.

It must be kept in mind that it is not talking at people, nor talking up to, or down to them. It is essentially a social thing, a thing of give and take. In short, it is an interchange of ideas, a spontaneous attempt to submit our thoughts to the judgment of those in whose company we find ourselves, along with a readiness to listen in turn to the thoughts and ideas of those who may be within our immediate circle.

Almost the first letter in the alphabet of good conversation is sympathy and understanding with the person or persons with whom we are talking. Then, as Mr. A. C. Benson tells us, "to do it well implies a certain deliberate intention, a certain unselfishness, a certain zest." Even so, nothing is easier, for some of us, than to fall into the habit of talking into people, as if they had been designed as receptacles for our loquacity. "For God's sake take me away and put me in a room by myself and give me a pipe of tobacco," cried Carlyle, on one occasion, having been bored to despair by a certain "great talker." We know how the prophet of silence felt. We know, too, the type whom it is so difficult to suffer gladly. Let us beware, lest we also become the victims of words, and lest, instead of giving pleasure by our talk, we rouse resentment and antagonism.

and so mar our influence and disfigure our personality.

The tendency with very many, however, is not so much to loquacity as to timidity and shyness. They are afraid of being laughed at, or of giving themselves away and, rather than run such risks, they repress themselves and keep silent. Rarely are they at home in the midst of a group. Involuntarily, and almost unconsciously, they gravitate towards the quietest part of the room, and so find refuge in obscurity. And yet, it is their type which usually has something individual and distinctive to say, could they but bring themselves to say it. Moreover, it is this same type which, once they have overcome their shyness, are so vivid, and warm, and persuasive.

It is pitiful to note how common this class is, and how surely they rob themselves of the influence and charm which are theirs by right. We meet them everywhere, in business, in society, at home, and abroad. They are their own prisoners, and cannot, through shyness and timidity, burst their prison bars and get out. The result is, that sooner or later, they are left to themselves. They are not sought after. Indeed, they are often disliked, however good their hearts and however sterling their character.

All they need is a little courage, the courage which makes one reasonably indifferent to what people may think or say of us, so long as we feel we have something to say, and something which needs saying. What should be striven for is the power to keep the mind away from self. We can best do this by being ourselves, and by refraining from masquerading in the thoughts and expressions of others. Don't aim at saying clever, profound, or witty things. Be careful not to allow your talk to rise above, or to sink below your real self, and finally, never permit yourself to become the victim of a phrase, or to let your words outrun your thoughts. Bear in mind that—

“ Words are like leaves, and when they most abound
Much fruit of sense beneath is rarely found.”

Now, over and above the foregoing counsels, the following points should be kept constantly in mind :—

(a) The end of conversation is not primarily to teach or to be taught, but to interest and distract. Talk, not to air your wisdom, and not even to be made wise, but rather to engage and please. Incidentally, however, good talk may be as instructive as it is interesting.

(b) Conversation is not one-sided. It is co-operative. It is listening as much as

speaking, and it is listening and talking in turn. Whilst we should aim at contributing our share to the talk, it is important that we should aim at eliciting the thoughts and sentiments of our companions.

(c) The good talker is tolerant. He respects the thoughts and point of view of those who look at things from a different angle from his own. He does this, recognising that truth has many facets, and that no one mind reflects them all.

(d) Good conversation does not rule out gossip, rightly understood. Small talk has its time and place. It indicates sympathy, and does something to keep us in touch with all sorts and conditions of men. In this connection, it may be remarked that anecdotes also have their place, though the tendency to anecdotage should be kept well in hand.

(e) The good talker is never haughty or overbearing. He never intimidates, never forces the issue, and never seeks to dominate or brow-beat. His mind is characterised by sweet reasonableness and moderation, and hence, he will never inflict pain by hasty or ill-considered words.

(f) Pleasing as good talk should be, it should not be too suave. "Too great a desire to please," said R. L. S., "banishes from conversation all that is sterling." Among the

most tiresome of people are those who agree with everybody and with everything. On the other hand, it is the height of bad manners to flatly contradict. Discussion, within limits, is permissible, always provided that it is good-tempered and considerate.

(g) Our aim in discussion should not be to score points, or to vanquish, but rather to stimulate interest, and to provoke thought; sincerity demands that we should feel and mean what we say.

(h) The habit of interruption in conversation is fatal to all good talk. It indicates impatience, or intolerance, or a lack of self-control. The respectful and quiet attitude we look for, when we talk ourselves, should be accorded to those who talk to us.

(i) Finally, much of the charm of good talk is derived from the tone and modulation of the voice. We should learn, therefore, to speak evenly, and to avoid the spasmodic or explosive habit. We should also speak clearly, fairly softly, and with good enunciation. It is a good rule in enunciation to take special care of the consonants, especially the final consonants. Thus, we may give finish, distinction, and emphasis to our speech, and so add character and force to our conversation.

It is said that a well-known employer in America used to select his workpeople solely

by means of the voice. Sitting behind curtains in his private office, he caused all candidates to talk unseen, and in this way, it is declared, he was able to determine personality, character, and even ability. "I do not care what a man says," he averred, "what I want is the sound of his voice, especially its intonation and pitch." This may seem little more than eccentricity, and yet there is more in it than there seems to be, for it is quite impossible to over-estimate the value and effectiveness of a smooth and pleasant voice.

In general terms, then, we have thus indicated the main laws and conditions of persuasive and attractive speech. More than we ever imagine, it is by means of speech that we reveal ourselves, as well as draw out others. It is an art, of course, and like all arts demands attention and cultivation. Intellectually, morally, socially, and even nervously, expression, self-expression, is one of the first essentials. One's power of self-expression must accord more or less with one's sensibility, or the mind cannot function in a vigorous and healthy manner.

The operation of this principle is so general and so imperative that it covers our deepest life. It touches our conduct and our morals, not less than our religion. There are multitudes of people who make good resolutions

but are of slender morals, and the old proverb still holds, that the path to perdition is paved with good intentions. The same remark applies to our religious life. There is always a wide discrepancy between our creed and our conduct, between our ideals and our practice, this to the detriment of our inner selves and the dishonour of our religion. Still, life itself is one long process of expression, and it is as we bear this in mind, and strive for a measure of consistency between our impressions and our outward activities, that we realise our best selves, and come upon something at least of the secret of a happy and effective existence.

REMEMBER :

1. That self-expression is necessary for the full and complete development of all the other powers of the mind. It is the primary condition of a vivid and forceful personality.
2. That to know exactly what we want to say or do goes a long way towards saying or doing things easily and well.
3. That self-expression implies a good knowledge and command of words. The right word in the right place is a word fitly spoken and is "like apples of gold in pictures of silver."

4. That the relating of events, happenings, and interesting stories is one of the best means of self-expression. It liberates the mind and stimulates the flow of effective words.
5. That for those who express themselves well, either in speech or writing, or both, there is always waiting a ready and an open door.
6. That, in the words of Lord Bacon, "Reading maketh a full man, writing an exact man, speaking a ready man."
7. That whilst we may think thoughts as noble as those of Milton or Shakespeare, lacking the power of expression, we cannot make them available either for our own enrichment or for that of others.

CHAPTER XI

OURSELVES AND OTHERS

It is recorded of a famous American, who died leaving fifteen millions sterling, that he declared toward the close of his life that he could not remember ever having had a good turn done to him. He was not surprised, he added, for he had had to shove down every man he had ever met. It should be said that he was one of the worst-hated men in America. A more striking example of the cruel and poisonous influence of selfishness upon one's character and personality, it would be hard to conceive. It illustrates, in a terribly striking fashion, the working out of that supreme law—"he that saveth his life shall lose it, and he that loseth his life shall find it."

Ourselves and others. The secret of how to harmonise these two points of view is largely the secret of a happy and effective life. It is not as easy as it may seem, and it is a secret which may easily elude us, in spite of the best education. Ultimately the secret must be solved on the plane of the heart more

than on the plane of the head. Unfortunately, the education of the schools does little for us in this respect, though we know that, of all kinds of education, perhaps the most important is the education of the emotions or one's finer feelings.

Speaking to his friend Lockhart, Sir Walter Scott once remarked, "We shall never learn to respect our real calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the heart." More than we ever realise, personality is a matter of emotion—its development, education, and direction. Selfishness is commonly little more than perverted emotion. Here, as elsewhere, it is control that counts. Nowhere does "a small amount of trouble pay a larger percentage of happiness" than in a persistent effort to correct self, to remember that there are others, and—

"Never to blend our pleasure or our pain
With sorrow to the meanest thing that feels."

It must be admitted that the commoner forms of selfishness are not infrequently the result of insensibility and thoughtlessness, rather than want of heart and good nature. A little thought is all that is needed in order to show us that selfishness defeats itself. It loses

narrows and desiccates one's very soul. The fact is, unselfishness works, and, as Professor William James has said, truth is what will work.

It is worth noting carefully that certain forms of selfishness are those which exhibit themselves in crowds, assemblies, or companies of people. In train, or tram, or restaurant; on 'Change, on the river or on the liner; at the reception, the play, and even at church; it is on these, and many other suchlike occasions, that "human nature" comes out, and a certain throwback to the primitive and elemental reveals itself. The impulse of self-assertion is so strong that, before the mind has had time to reflect, it issues in selfishness and often bad manners.

Mr. G. K. Chesterton is responsible for the seeming paradox, that "If a man would make himself large, he must always be making himself small." It is quite true, however, and it is only the few, the thoughtful few, who realise its deep significance, and who make it a practical guide in their lives. For our own sakes, no less than for the sake of others, the habit of what has been called "othering" oneself is of enormous importance, since a large amount of the element of charm in personality is directly due to the spirit and practice of self-denial in the practical affairs of life.

It must be confessed that there is a kind of selfishness which is calculated and deliberate. It is the outward sign of a bad heart. It is part of a policy, and is often associated with those whose aim is to "get rich quick," to be first, let who will be last. To such people, life is for the swift and the strong. They belong to the "get on or get out" type, and have no room in their life-plan for gentleness or mercy. To them, there are no others. Their law of life is the law of the jungle, disguised in the jargon of the mart and the Stock Exchange.

Ultimately, however, we must all take the long view, the view which demonstrates that the principle of every man for himself is not even a business proposition. No defeat is so terrible as certain kinds of success, and no success is worth while which is purchased with the blood and tears of any human being. "Othering yourself," said an American editor recently, "is not only the way to get to heaven, it is the way to sell goods, to get elected, to make your girl love you, to get along with your neighbours, to manage workers, and to keep peace in the family."

"There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches."

There are always others, whatever our condition or position may be: others' rights, others' needs, others' points of view, and others' lives to be lived, besides our own. And it is only as we live in conscious relationship with these others that we discover and inherit our best and most winsome selves.

Then selfishness in business and social life is not infrequently associated with the bitterness and indifference which are born of failure to re-act successfully upon the experiences of life. Such people imagine they have a grievance against the whole scheme of things. They do not feel that they are under any obligation to render their fellows such acts of kindness and consideration as they themselves have been denied.

Hence they become hardened and indifferent, and, as Mr. Birrell has told us, "indifference, known by its hard heart and its callous temper, is the unpardonable sin." It is particularly unpardonable in its relation to personality, for hardness, callousness, and indifference are incompatible with an attractive and gentle disposition. It must be fought down as the arch-foe of all that is best and noblest in human nature. He who has come to care nothing for the goodwill and the needs and rights of his fellows is an outcast. He has cut himself off from the

very conditions in which his personality has any chance of revealing itself, and of exercising its influence.

It used to be said, in the north of England, that a certain cynical father once said to his son, "Sammy, never thee do owt for nowt. If tha ever does owt for nowt, do it for tha sen." It is such a temper that has to be cast out as early as possible. It kills generosity of all kinds. It deadens one's finer feelings. It distorts one's entire outlook upon life, and it unfits the mind for receiving and entertaining—

"Those visions high, which to forget,
Were worse than never to have known."

"A man's nature," says Lord Bacon, "runs either to herbs or weeds. Therefore let him seasonably water the one and destroy the other." Every-day good nature is not a plant which grows without attention, except in rare cases. Many a man who was designed on generous lines has become hard and mean simply because he has neglected seasonably to water his better and good impulses, and to put down resolutely those which are lower and unworthy. Let a man persistently do one generous deed in each day or each week. Let him do it, not letting his left hand know what his right hand doeth, and he will be

surprised how the habit will sweeten and brighten his whole life. Good as such a habit would be for many others, not least good would it be for himself.

It will help us if we remember that generosity and kindness which cost are not as foreign to our essential nature as some would have us suppose. The potential kindness, and even gentleness, in some of the most forbidding and rugged natures, is a constant surprise to those who look for what is best in the worst, and who find pleasure in the study of human nature. Speaking of his comrades who stood and worked beside him in France during the Great War, the writer of that brilliant and pathetic book, "The Love of an Unknown Soldier," pays constant tribute to the noble self-sacrifice of the average soldier. "It isn't orders; it isn't pay; it isn't the hope of decoration," he says: "they all show the same capacity for sacrifice when in danger. War has taught me," he continues, "as nothing else could have done, how to love and respect my brother-man."

Thus it seems evident that it is not human nature that is at fault. More than we have ever dreamt, it becomes plain that generosity, "otherness," self-sacrifice, whatever name we give to the quality, is ultimately a matter of

expression. The thing, the beautiful and winsome thing, is in the heart already. What is needed is the habit of allowing one's sweeter and better nature to prevail.

"Nothing makes a man strong like a call for help," said George Macdonald. There are many such calls upon every man, almost every day. The sad thing is that we shut our ears to these calls so often that we become deaf to cries and appeals which might almost melt the heart of a stone. We are not pleading for an indiscriminate expenditure of our emotions, time, or money; but we are pleading for a listening ear, an understanding mind, and a proneness to lend a hand to the man who is down, and for a kindly lift to the lame, who find it hard to get over life's difficult stiles.

That we shall be disappointed in those whom we help will be very likely. That we shall find ingratitude, where we expected recognition, is also quite possible; still, the essence of the quality of mind with which we are dealing is disinterestedness, and it is of the very nature of a gracious personality to stretch out a helping hand, regardless of high merit and worth. Provided we have taken reasonable pains to understand the real position and outlook of those who look to us for our aid, we have done our best,

and may trust to the dictates of our own hearts.

“ Who, seeking for himself alone, ever entered heaven ?
In blessing, we are blessed,
In labour, find rest.”

It must be admitted that business tests character as nothing else does. It puts the severest tests on a man's truth, and honour, and love of self. He who builds up a successful business, and comes out of it a better and more generous man, is as worthy as the general who has conducted and brought to a successful issue a difficult campaign. But no honour which comes to him, as the direct result of his business, is comparable with that fine, generous temper, which stamps him as a man who is bigger than his business, and as one who has been more successful in himself than in his success.

The truth is, to value success aright we must look above and beyond it. It is mostly the result of the endeavours of many. We cannot all win in the race of life, and he is a mean man who, in the day of victory, forgets or despises those who ran with him and lost. To be generous in the hour of victory ; to be considerate in the presence of failure ; to be prone to lend a hand and to give a fellow a lift—these are the unerring signs of the

grace and charm which give flavour to one's personality, and which redeem and beautify the greatest success.

SEED THOUGHTS.

1. "The only people who cannot pardon are the perfect."—JOHN MORLEY.
2. "Hatred is not so far removed from love as indifference."
3. "He who despises mankind will never get the best out of either others or themselves."—TocQUEVILLE.
4. "In order to love mankind we must not expect too much from them."—HELVETIUS.
5. "I ask little from most men ; I try to render them much and expect nothing in return, and I get well out of the bargain."—FÉNELON.
6. "He who has less than he desires should know that he has more than he deserves."
7. "He saved others : himself he could not save."
8. "Leave not, my soul, the unfoughten field. Thy debts dishonoured : nor thy place desert without due service rendered."—R. L. S.

CHAPTER XII

MANNERS AND THE MAN

A COMMON gesture, in these days, is that which affects to despise good manners, and to refer to those outward signs of breeding, culture, and good temper, as little more than so many parlour tricks. This gesture is partly the result of the changes which are taking place in the structure of society, especially to those changes which are at work in levelling up and levelling down the classes. At a time when Jack is as good as his Master, if not better, it is easy to look down upon those visible signs of education and refinement which have too long been associated chiefly with the privileged and the well-to-do.

It must be admitted, however, that not infrequently manners are little more than tricks, and bear but slight relation to character or personality. They may be merely an artificial device, and may not reflect, as they should, any appreciable quality of the mind. Indeed, they may tend to weaken

personality rather than to strengthen it. "It's no' for a man body to be sae fu' o' manners," said Hendry, in the "Window in Thrums." That is to say, manners should never hide one's manhood, or be a cover for the absence of it. They should be the outward signs of one's personality, the embodiments of the qualities of our inner selves.

Therefore, if a man would be impressive, if his behaviour is to be a reflection of his inner self, his manners must be rooted within; they must be more or less acts of expression, and not so many conformations to certain artificial standards. Good manners are not clothes which one may put off and on at will. They grow out of us, and upon us, like the leaves on a tree, or the grapes on the vine. In short, they are the clothes of the mind; clothes which the mind partly, and almost unconsciously, makes for itself.

It becomes clear, therefore, that one's manner is more important than one's manners. The former is a man's individuality, or personality, asserting itself, in spite of all the artificial rules and conventionalities which beset him. The essence of a good manner is simplicity, and it is usually found only in those who feel no need to underline either their means or their social position.

Vulgar people cannot have a good manner,

because they lack simplicity. They may have manners, since these can be put on, as they put on their showy jewellery; but, not having a simple and refined mind, they cannot rise above themselves; they cannot express themselves in a good and pleasing manner.

“It is no sin to cultivate the society of your betters,” we read in the “Comments of Bagshot,” “the important thing is whom you consider your betters.” It is here that the difference between good manners and a good manner comes out. The vulgar determine their betters by standards which are false. The refined, those of good and educated manner, judge themselves and others by the quality of the mind, which is the unfailing stamp or mark of rank.

Snobbery has been defined as “meanly admiring mean things.” It consists very largely in aiming at what is sometimes called “side,” and in trying to give people the impression that one is richer, poorer, better, or grander, than one actually is.

All this is inimical to good and attractive personality. One’s aim should be self-expression, in winsome forms. But the form should not be at variance with oneself. A suit of clothes which fits and suits one type does not necessarily fit and suit another.

As Emerson has so well put it, "Manners are the happy ways of doing things," and when we have attained the habit of doing and saying things in a "happy way," then we may be said to have a good manner.

"It is not what he says, but the way he says it," we often hear it said. Exactly. His manner is good or at fault, as the case may be, and it is surely not a vain thing, indeed it may be an important and even a crucial thing, to be able, not merely to state your case, but to state it agreeably and with a certain amount of attraction and charm.

Now, it must not be supposed from what we have said that manners are nothing and that the manner is everything; if the manner is the man, it is no less true that manners may help to make the man. Whilst it is perfectly true that the mind is the standard of the man, and that the mind ultimately affects the behaviour of a man, it is also evident that such behaviour as is approved by commonsense standards may also do something to shape and give quality to the mind itself. Habits are not merely results or effects; they may also be causes.

It is commonly said that, provided the heart is right, the manners do not matter. But they do matter, very considerably. As some one has said, "there's no use being

gold if you look like brass." An urbane disposition, and a refined mind, are at a discount if one's manners or general behaviour do not correspond. If we are really gold, we owe it to ourselves, no less than to society, to speak and generally conduct ourselves in a golden way. And it is to the golden way of conducting oneself, that is to manners, that we now turn our attention.

And first, it may be asked, what do we mean by good manners? What is good behaviour, and what are its laws? These questions are not easy to answer, for the standards of good behaviour are not fixed and constant. Still, though good manners cannot be reduced to a general code, there are certain broad lines which define, more or less, the field of a polished and pleasing behaviour, and along these lines something useful may be said.

It is clear, at the outset, that a code of manners for general use, that is, a set of rules, would kill the very soul of good manners. Here, especially, "the letter killeth and the spirit giveth life." Good manners are personal, or individual. A code of good manners would leave little or no room for the free play of personality, and would tend to insincerity and artificiality.

This does not mean that there are not

certain constant forms and conventionalities which should be observed. When Mr. Keir Hardie donned his tweed cap on entering the House of Commons, he did a very unusual thing, but the thing was, perhaps, more remarkable for its lack of good temper, than for its honest expression of personality and truth to type. There is a fitness in things which manners never defy. The wedding guest must don the wedding garment, or stay at home. Common sympathy demands that we rejoice with those who rejoice, and weep with those who weep. Almost more than anything else, it is sympathy, understanding, and humanity—it is these which are the sources and the inspirations of a good manner, and which issue in pleasing and attractive conduct.

We should not despise a custom or a form simply because it is such. Many prevailing forms and customs are the embodiments of much good sense, and come down to us laden with the aroma of a rich and worthy past. Forms, customs, traditions, when used and not abused, make up an important part of the stuff of experience, and he is not a wise man who puts them lightly aside, and trusts only to his own sense of what is fitting. In this, as in other matters, we are the heirs of the ages, and

experience, both ancient and modern, has much to teach us, respecting the fine art of a beautiful behaviour.

Further, good manners should be cultivated for their own sake, and for the pleasure they give us as self-expression. To behave oneself in this way or that because of any personal or ulterior aim is fatal, not only to one's manners, but to oneself. Every one has, or should have, their own code of manners, and whatever may be said for or against it, it is as important to them as their dearest possessions, since it is part of themselves. Here, as elsewhere, sincerity is the *sine qua non* of a strong character and of an attractive personality. To cultivate a certain manner because of the gain it may bring us, is to undermine the very foundations of one's manhood.

"The true gentleman," said La Rochefoucauld, "does not pride himself on anything." Least of all does he pride himself that "he has a way" with the people, and that "his way" is one which he puts on when there's something to be gained. One of the truest tests of good manners, therefore, is not the behaviour you assume in dealing with your superiors, but that which you exhibit in dealing with your inferiors, from whom you can hope for nothing in return.

Yet again, our manners, or behaviour, should tend more and more to become unconscious habits, as our most elementary habits always are. They should spring up largely from what is called the subconscious mind. It is quite true that, in cultivating good manners, we have to act consciously at first. In the case of the well-bred, this conscious side of good behaviour is often not so necessary, since they inherit what most of us have to learn. In any case, good manners, seemly conduct, attractive personality, these possess charm and influence, in proportion as they reveal themselves as the bloom, the unconscious bloom, of a good heart, a cultured mind, and a kindly disposition.

It should be added that good manners are always associated with moderation in all things. One of the marks of vulgarity is its proneness to go to extremes. In dress, fashion, speech, and sentiment, it is apt to overdo things, and so to betray a lack of fine feeling and a sense of proportion. Those of good breeding or good conduct are always remarkable for their restraint and reserve. They are never violent or exaggerated, never the victims of passion or hatred. They wear their behaviour lightly, like a flower, and they charm and convince by their modesty and their self-command.

A Rhodes scholar, from America, when asked what was his impression of the typical Oxford graduate, declared that what impressed him most was the fact that he was a man who would rather lose a game than play it unfairly. Generally speaking, he was impressed with the British ideal of "playing the game." And what Englishman is not proud of such testimony? Is it not precisely this ideal of playing the game which is largely the cause of our success as a governing race? More than we ever dream, any success we have attained in India, and the Dominions, is due to that type to which we give the term *gentleman*, the type which, as Bernard Shaw puts it, "always tries to put in a little more than he takes out."

Mr. Arnold White tells us that "English individualism inclines energetic persons rather to break the panels of a door than to turn the handle." But breaking panels is unmannerly, and does grave injustice to our ideal of English character. We owe it to ourselves to turn the handle, and to turn it with a measure of restraint. "Fine manners are the oil that lubricates life. They remove obstacles and fence round power with impenetrable armour." Above all, fine manners, kindness, courtesy, consideration, these are the best means at our disposal of giving vent

to that side of our personality which tells, not merely in aiding our own advancement, but also in easing and dignifying social and business life in general.

Not the least important fruit of good manners is that of cheerfulness and good temper. "A polite people are a cheerful people," it has been truly said. Politeness, or good behaviour, is not merely a business or social asset ; it has also a most important psychological reflex influence. It tends to keep the mind of the well-mannered man calm and genial. It saves us from irritation and anger, since tidy manners tend to create and maintain a tidy mind.

It is easy to prove this by a simple experiment. When we return a soft answer to an angry insult, or when we meet an injury with a measure of patience, we know that we are the gainers, because by these means we keep our temper, saving much nervous energy, and at the same time proving and enforcing the power of our own personality.

There is an old legend to the effect that, when Adam was driven from the Garden of Eden, he said to the angel who held the flaming sword at the gate, "What shall I bring back to God, when I return ?" "Bring Him back the face He gave you in the Garden," was the reply, "and I will let you in." The

face of the man who had lost his soul was not pleasant to the angel. It is even so with men and women to-day. The beauty of the face, no less than the beauty of one's behaviour are conditioned by the soul within. It is simple kindness, love, gentleness in our dealings with each other, that give beauty to our actions, and grace and charm to our behaviour. The real gentleman is born and not made. He is a man who is born of the spirit, the spirit of generosity and good will. Good manners pay, of course. They are the best policy, without a doubt; but better than all the dividends which they yield, is the fact that they develop our manhood, draw out our personality, and make a solid contribution to the coming of a better and a pleasanter world.

CHAPTER XIII

HUMOUR

ONE of the possible dangers of a strong and vivid personality may easily be a lack of proportion. By reason of the very intensity of its central qualities, it may tend to incline in this direction or that, to the detriment of its general unity or wholeness. Humour is the element which corrects such a tendency. It is thus constructive and creative, and plays a most important part in the education and development of personality.

That humour is fundamental may be seen in the fact that it has a real place in Nature. We see this in the play of the kitten, and in the antics of the monkey. It is not a human invention, therefore, but one of the basic ideas and has manifested itself in animals and human life long before Aristophanes and Chaucer.

Not infrequently, the man of strong character, lacking humour, is apt to be a little ponderous, and over-impressive. Humour gives him just that light touch

which keeps his mind agile and in movement. One can be too solemn, a little too conscious of the weight of the orb of one's destiny. It is to this type that Oliver Wendell Holmes refers, when he says, "I meet such an one in the streets not infrequently; a person of intelligence and education, but who gives me such a rayless look of recognition that I have sometimes begun to sneeze on the spot, and gone home with a violent cold, dating from that instant. I don't doubt he would cut his kitten's tail off, if he caught her playing with it."

It is this strain of solemnity which characterises the minds of many of those who, otherwise, might be much more attractive than they are. For all such, it is important, therefore, that they should cultivate the lighter side of their minds, and that they should develop and keep alive a sense of humour.

Quite commonly, a sense of humour is spoken of as if it were a gift and nothing else. We are told that unless it is born with us, we have little or no chance of ever possessing it. It is perfectly true that some minds have naturally a nimbleness, or an alertness, which enables them to see contrasts more vividly and more quickly than others. They react more rapidly to suggestion, and so a sense of

humour comes more naturally to them. But we are convinced that humour is more relative than it may seem, and that it has conditions which, if obeyed, would yield a fair result, even in those who may consider themselves lacking in a sense of the ludicrous and the incongruous.

James Russell Lowell, in his "Study Windows," tells us that "humour in its first analysis is a perception of the incongruous, and, in its highest development, of the incongruity between the actual and the ideal in man and life." As far as definition helps us, this gives us a fair idea of the nature of humour, and tends to confirm the view we hold that humour, to a certain extent, can be developed in most intelligent people.

There is no reason why the mind which can perceive the congruous should not also be able, more or less, to perceive the incongruous. It is a matter of degree, involving also, maybe, a certain quality of mind which, we may readily grant, is inherently richer in some minds than others. In any case, a measure of humour does seem essential to fullness of life, and especially to a balanced and attractive personality. It is a mental corrective, and guards us from those extremes and obsessions which are apt to impose themselves upon most minds.

Humour is more closely allied to solemnity than it seems. As Carlyle tells us, "Humour is sensibility in the most catholic and deepest sense. It is a sort of inverse sublimity, exalting, as it were, into our affections what is below us, while sublimity draws down into our affections what is above us." Laughter and tears are thus allied, the one correcting and supplementing the other, each bearing witness to the harmony and discord of life.

Now there are certain conditions under which humour flourishes, and in which it is seen at its best. It would seem clear, first of all, that humour is usually associated with a good heart, that is, a heart which is sweetened by charity, and enlarged by sympathy. It is this underlying element in humour which gives charm and attraction to one's personality—

"It is good nature only wins the heart.
It moulds the body to an easy grace,
And brightens every feature of the face ;
It smoothes th' unpolished tongue with eloquence
And adds persuasion to the finest sense."

It is doubtful if humour can live long in hearts that have been scorched by the world, and shrivelled by cynicism. The essence of humour is a certain ease and playfulness of the mind, which can only exist where there is

a measure of inward repose, that is, where the mind is at leisure from itself. Laughter there may be in the hard heart, and perhaps wit, but humour rarely, if ever.

Upon reflection, it will be found that, among our own friends and acquaintances, those whom we consider humorous are not infrequently those who have quiet minds, and whose riches are mental rather than material. These are the people who smile more frequently than they laugh, and whose smiles are the outward signs of inward sunniness and good temper. Speaking of the late Theodore Roosevelt, "Alpha of the Plough" says that, "he was the most idolised public man America has produced for half a century, and he owed his popularity more to his enormous smile than to any other quality. It was like a baron of beef. You could cut and come again. There was no end of it, and when it burst into laughter, it shook the land like a merry earthquake."

Yes, smiles are very important as an element in personality; but they must be smiles, and not facial contortions. They must be more or less unexpected. Nothing is more irritating than the smile which some people wear, and which is as fixed and uninteresting as their noses. Instead of being the symbol of a deep and rich nature, they are.

in the case of such people, the surest indication of a shallow mind and, sometimes, even of a bad heart. The real smile is that which is natural self-expression, and which gives us a momentary glimpse into the mind which is as sensitive to the fun as it is to the tears of things.

Then, humour flourishes best in a congenial atmosphere. It is not humour if it is forced or artificial. A man may be funny, or witty, or smart, in spite of environment or in protest against it. Humour must feel at home. "The freer you feel in the presence of another, the freer is he," and it is in such a sense of mutual freedom that humour is born. Hence, humour is a fireside thing. It is social and clubable, and does almost more than anything else to thaw the spirit, and liberate the personality.

The man who is funny or witty, simply, may compel your attention and admiration. He may make you sit back and perhaps amuse you, though wit is not infrequently one-sided, unsympathetic, and unfair; but humour sits down beside you. It kindles something in your heart which is warmer than admiration. It is so human and sympathetic that, almost before you know it, you feel that you, too, are a humorist. This is particularly true of that special kind of humour which we have in

mind. It is quiet and reserved, and is not chiefly characterised by the purely ludicrous, or by simple buffoonery.

Further, humour does assume, in the listener, a certain amount of mental alertness. A man cannot be expected both to make the joke and to laugh at it, and nothing is more embarrassing than to find yourself saying a humorous thing, and to see it fall dead, through lack of response. Here, attention can do something for us.

Not infrequently, the humour of a thing is missed because we are only half attending to what is said, or because we are on the alert on the wrong side of the mind, and so miss the point. Something of this kind must have happened in the case of the old lady who, hearing a boy define a vacuum as the place in which the Pope lives, sat back and shook with laughter, but, after a few moments' interval, exclaimed, "But why the Pope?"

The writer is so convinced that inattention is a common cause of what is called a lack of the sense of humour, that some time ago he made an experiment which seemed to prove this point quite clearly. A tale was told to four separate persons, in succession. It had recently been described as almost perfect in humour, in that "it is not offensive to any sect or any nation. Its humour is undefiled by

malice or uncleanness and the memory of it is a source of recurrent pleasure." The tale is on this wise, and is possibly known to the reader: "A traveller, walking unarmed, was taken unawares by a lion lurking behind rocks. The lion sprang, but, leaping too high, missed his quarry and stood dumfounded. Next day, at the same hour, the traveller returned with his gun, and, on the same spot, he saw the lion—practising low jumps." Two, out of the four, responded immediately, and laughed heartily. The other two, by no means lacking in intelligence, or mental acumen, looked puzzled, if not serious, at the end of the tale. The explanation was simple. Neither of them had caught the significance of the first clause of the tale, and so failed to see the point at the end. Having heard the tale told a second time both laughed almost immoderately, and this simply because, at its first recital, their minds were not attentively given to the narrator.

Here then, something may often be done to quicken one's sense of humour, by keeping the mind alert in company, and by not allowing it to settle down, as if the listener has nothing to do but to be played upon as a lifeless instrument. The fact is, that vocal expression is hardly ever complete in itself. Successful speech, or song, or instrumental playing is, to

some extent, a partnership. The listener must bring his or her contribution of attention, and sympathy, and understanding, or the performer cannot be or do his best. Similarly, good stories need good audiences. The finest humour demands a sensitive ear. In so far, therefore, as a sense of humour depends upon alert faculties and a lively mind it should be easily possible to stimulate it, at least along these lines.

At this point a word of caution should be given. One's sense of humour may be so strongly developed as seriously to mar one's personality. Humour is a sauce and not a joint. Its office is to give piquancy to the mind, and not to be its daily food. Once a man becomes known as a humorist, it is a sign that his general personality has lost weight. To such a man, the life of action becomes increasingly difficult. He is so sensitive to the ludicrous and the absurd that he tends to lose his sense of the serious and of the grave. Seeing more of the comedy than the tragedy of things, great causes and serious issues touch him but lightly. He tends, more and more, to shut himself in—becoming a spectator rather than a sharer in the aims and interests of mankind. In the end, it may be that nothing is sacred to him. He has no "holy of holies" within, and so he lacks

the materials out of which a strong personality is maintained.

Nothing is more fatal to one's manhood and influence than not to be taken seriously. This is the danger in the case of the humorist. In the nature of the case, to him few things, if any, are quite worth while, and when a man arrives at that state of mind he has lost any real influence or power he ever had. There's a time to laugh and a time not to laugh, and the time to laugh is very small in comparison with the time to think, the time to work, and the time to live.

Finally, it should be said that the use a man makes of his sense of humour is one of the severest tests of his character. Many things are the legitimate objects of fun and jocularly, though as many, and more, are not objects for laughter at all. It is quite possible to lose much of the character we ever had by an uncontrolled or a false sense of the ludicrous, or by laughing at the wrong time, at the wrong place, at the wrong things.

Sir J. M. Barrie tells the story of how one of Professor Blackie's students thus broke the laws of humour. The revered Doctor had occasion, during one of his lectures, to speak incidentally of the time when he, too, would have to join Socrates in the Elysian fields. The remark was greeted hilariously by one

man, towards whom the Professor turned, and, looking straight at him, feelingly remarked: "but I trust it will not be for some time yet." A gentle rebuke to an untimely jest and a rebuke which had in it a touch of good humour as well.

There can be no doubt, therefore, that real humour is partly based upon reverence, that is, respect for the weaknesses and frailties of human nature. None of us are free from such limitations, and they may exist either consciously or unconsciously. There are few of us who are not visibly handicapped, in the great struggle of life, and he is a coarse and thoughtless man who makes such weights and hindrances a source of merriment and wit.

Moreover, the greatness and the mystery of life are such that a large part of the field of existence is necessarily sacred. When we think of the past, no less than when we contemplate the future; when we remember whence we came, and whither we go; when we recall the tragedy of the history of the human race, and remind ourselves of the ravages and the warnings of time, a certain amount of gravity becomes us all.

It is fitting and good that we should be conscious of the amusing and funny side of things. It is no less fitting, indeed it is imperative, as a condition of strong and

influential personality, that we look at things as they are, not merely as they seem, and that we realise that to live is a big business. The adventure of life has such large issues that humour and laughter are justified only when they spring out of their essential conditions, and when they are kept within their proper bounds.

NOTA BENE :

1. The test of humour is its ability to awaken thoughtful laughter in others, laughter which blends with tears.
2. Humour is first of all expression. It is as natural as it is spontaneous.
3. "If you wish to judge of a man's character and nature you have only to find out what he thinks laughable."
4. "He jests at scars who never felt a wound."
5. To be able to laugh at oneself gives some right to laugh at others.
6. Beware of being considered funny. The funny man may be amusing, but he usually counts for little, and is rarely taken seriously.
7. One of the dangers of laughter is that people may laugh at us and not with us.
8. There is pathos in things, no less than comedy, and to be more conscious of the latter than the former indicates a shallow, if not an irreverent mind.

CHAPTER XIV

REPOSE

WE come now to the last element in the structure of personality, which is repose. It is repose which gives grace and ease to the mind, no less than to the body and the spirit, and is a sure sign of power and personality. A moment's reflection will show us that the great forces of life, of which personality is not the least, are mostly the quiet forces, those which function with the least friction, and which are impressive by reason of their strength and reserve.

Speaking of repose, in its relation to art, Ruskin tells us, in "Modern Painters," that "no great work of art can be great without it. Art is great in proportion to the appearance of it. It is the most unfailing test of beauty, whether of matter or motion; nothing can be ignoble that possesses it, nothing right that has it not." With equal truth it may be said that personality is great in proportion as it is reposeful, that is, in proportion as it carries itself easily, and without visible strain or excitement.

No one would deny that Thomas Carlyle was a great personality, but it is reasonable to suppose that he would have been greater still, and would have exercised a much greater influence upon his countrymen, had he been possessed of a larger measure of repose. Mr. Edmund Gosse, speaking recently of the influence of Carlyle, says : " Incessant yelping is one of the most wearisome things in the world, and Carlyle, with all his monstrous talent, has ruined his own reputation by his impetuous irritability. What George Meredith called Carlyle's ' hideous blustering impatience in the presence of progressive facts ' expressed itself in a series of more or less melodious howls, which roused attention at first, and then were taken for granted, and finally became an insupportable bore." Whether we agree with this severe judgment or not it cannot be denied that the " Sage of Chelsea " lost much, is losing much, and will continue to lose much, because his mind and temper lacked poise and serenity.

And we ourselves can testify, after a somewhat unique experience in observing the average man's mind and mental outlook, that multitudes are doing themselves grave injustice in not cultivating and maintaining a quiet and restrained general demeanour. Possessing some of the best qualities, and

endowed with many of the elements of an attractive personality, many are failing and reaping disappointment through lack of self-control and a balanced temperament.

It may be said that the rush, the wear and tear of life, along with its liabilities and responsibilities, make the urging of mental and bodily serenity almost a counsel of perfection. Certainly it is an ideal, and one which is not easy of attainment. Still we are cumbered with, and worried about many things—things which really do not matter, which add nothing to life but grit, and which only require the formation of certain mental habits and view points in order to be corrected. To do the next thing, to do one's best and leave the rest, to adjust one's powers to one's tasks, as far as may be, and to abstain from taking hold of too much of life at once, these are simple remedies, but, if put into practice, would do much to ease life's strain, and to create a measure of inward and outward repose.

It will be readily admitted that the general carriage of the body helps or hinders in this respect, and that it is an important factor in the charm of personality. The man who cannot "stand at ease," whose movements are jerky, and whose walk is unmeasured and spasmodic, can hardly hope to be as impressive

as he might be. On the other hand, the man who can stand up and keep still at will, and who can do this without a sign of self-consciousness or affectation, is a man who impresses by the very stillness and poise of his body. Few things are more disturbing, either in business or social life, than a man or woman who is bodily and mentally unsteady; who cannot keep still gracefully, and whose whole outward bearing is marked by instability and excitement.

That this is not as easy as it may seem, most of us know. We can all sympathise, more or less, with the man who has to leave a public meeting before the end, and who has to walk the length of the meeting-place before making his exit. We are equally familiar with the man and the woman who cannot enter or leave a room with quiet calm and leisured confidence. One of the most difficult things in the world, to some people, is the art of saying farewell and taking themselves off at the right moment. There is such a conflict going on between their emotions and their thoughts that they lose their sense of order, and so the body is tossed about on the tide of the circumstances of the moment, to the loss of their own poise and the disturbance of that of others.

The chief cause of this lack of bodily

repose is not infrequently an excessive expenditure of one's nervous energies. We all, more or less, get into the habit of wasting our energies in making efforts such as are as unnecessary as they are costly.

"Alpha of the Plough," in one of his charming essays, refers to this habit under the heading of "Sawing Wood." There he points out that the art of using a saw and cutting a log is just the art of not forcing one's energy. The carpenter knows perfectly well that the saw must not be pressed or pushed beyond its limitations. If the saw is fairly sharp all that is needed is a little pressure and a regular rhythmic movement, forwards and backwards. In this way the saw is allowed to do its work within its own conditions, yielding the best results in the least time, and at the smallest expenditure of energy.

All that is needed is a little thought and a little self-control. Few of us realise that the body, no less than the mind, needs education; and that we stand and move gracefully and impressively only in so far as the muscles respond to an ordered and balanced nervous and mental life.

But now repose, a quiet, easy, and graceful behaviour, is conditioned not only by mental and bodily control; it demands also a certain

calm and composure in one's inner life or spirit. It will be found that restlessness and a lack of measured movement in one's bodily and mental life are not infrequently traceable to fear, or anxiety, or worry attending the thing we are doing, or the venture to which we are committed.

Take the matter of haste or hurry to which so many minds are subject. We admit the truth of the old adage, "More haste, less speed"; we know that usually haste is the foe of excellence, and that it seriously impairs the mind and wears the spirit; and yet we give way to it, and even defend it, as if it had at least some place in every purposeful life. The fact is it has little or no place, and is usually a sign of inefficiency of some kind. We see nothing of it in Nature, where everything moves along its appointed way, regardless of the figment which men call Time.

It may be said that civilisation is a wide departure from Nature, and that a certain amount of haste and hurry are inevitable in a highly civilised community. We do not agree. Haste and hurry are almost always the signs of a disorganised mind, and in a highly organised society nothing is more important than a mind which moves surely and leisurely towards the end or ends it has in view. Haste is mostly waste; waste not only of time

and material, but also of the nervous forces at our disposal. It is the man who has not calculated and arranged his time who rushes to catch his train. It is the woman who "leaves everything to the last" who keeps others waiting, and who thus upsets her own temper as well as that of others.

This does not mean that we should not be smart and efficient. It does not mean that one's life is to be a meandering river, drowsily pursuing its course to the sea; but it does mean that we should think, speak, and act as beings who are guided by thought, and directed by reason, and who are not driven along simply by feeling and impulse. It means that thoroughness and organised attack can well afford a reasonable amount of time, and that, in the end, such qualities are the real economisers of the days, and months, and years which make up the span of our lives.

What is needed in most lives is a point of view; a sane and healthy conception of the meaning and significance of life. Movement and action are not everything. One can be so busy doing small things as to lose his soul in the process; and the biggest things in one's life are not infrequently the passive and not the active things. As the poem puts it—

"What is this life if, full of care,
We have no time to stand and stare ?

No time to stand beneath the boughs
And stare as long as sheep or cows ?

No time to see, when woods we pass
Where squirrels hide their nuts in grass ?

No time to see, in broad daylight,
Streams full of stars, like skies at night ?

A poor life this if, full of care,
We have no time to stand and stare.”—

W. H. DAVIES

Then, how few there are who realise, not only the charm that resides in an easy and rhythmic mode of walking, but also the mental and nervous rest which accompanies it. Usually, we disregard Nature here as elsewhere. Instead of relaxing the body, allowing the arms to swing from the shoulders down, and the legs to hang easily from the hips and knees, we hold ourselves together as if the body were a bundle of slightly-jointed members, easily liable to fall to pieces.

The fact is, most of us walk more with our nerves than with our muscles. This means not only serious waste but a kind of distress, which reveals itself in all our movements. If we must hurry, we should “hurry with our muscles and not with our nerves,” as the author of “Power Through Repose” says. We are afraid to let Nature do her

work in our bodily movements, and so we carry our limbs as a woman sometimes carries her parcels, insecurely, and with a measure of sub-conscious anxiety.

Like music, bodily movement is an art, and, in both arts, harmony in all the parts is the first law of success. As some one has said, "we should so move that, if every muscle struck a note, only harmony would result." The thing to guard against in the entire carriage of the body is tension. In speaking, looking, sitting, standing, and moving we should acquire the habit of letting ourselves go a little more, and of loosening and giving freer play to our muscles. We should remember that the office of the muscles is to hold and move us, and not to be held in and contracted or curbed by us.

As to how this habit is to be acquired we must leave to the good sense of the reader. Suffice it to say that there are plenty of means at our disposal. Either by means of books on the subject or by means of personal tuition it is not difficult to acquire such a knowledge of the structure and movements of the body as may issue in a measure of bodily and mental repose.

It is an old saying that "man is a soul who lives in a body." The house of the body reflects the character of the soul which resides

within. Indeed, the house of the soul reacts upon the soul as the soul reacts upon the body. It is essential, therefore, if we are to do justice to our character and personality, that we should keep our body, our dwelling place, in order ; for it is largely by means of the body that personality finds its fullest expression, and most effectually reaches and influences those whom we meet from time to time.

Ultimately, however, the whole matter of repose has its origin in the will, the thought, the soul, and in those impulses which are so elemental and fundamental in the lives of us all. And those impulses are determined very largely by the outlook we have upon life.

Few things are more steadying, or more pacifying to the mind, than the habit of taking long views, and of looking at life, as far as possible, as a whole and not in fragments. When a man knows and remembers that the journey in front of him is a long one, he is more disposed to take it leisurely. He does this especially if he also knows that there is plenty of time in which to make it. It is that conception of life, which regards one's career as a short race to time, which does so much to mar our poise, and to foster the spirit of haste and hurry.

During the war we constantly heard the refrain, " It's a long way to Tipperary ; it's

a long way to go." It is always a long way to the thing or the state which calls to the deepest in us; and it is as we keep this in mind that we march to the goal, rather than race towards it. It is good, therefore, for the sake of one's soul, or personality, to bear in mind that life's enterprise is not a short and sharp one, but one which opens up to us an endless vista of possibility. In this way, we develop the spirit of ease and leisure, and find out, as we proceed, that the best is yet to be.

“There is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be—
Are mine !

There is a land—a quiet land,
Beyond the setting sun,
Where every task in which I quailed
And all wherein my courage failed,
Where all the good my spirit planned,
Is done !

There is a hope—a quiet hope,
Within my heart instilled,
That if, undaunted, on I sail,
This guiding star shall never pale,
But shine within my labour's scope,
Fulfilled !

And there's a tide—a quiet tide,
 Flowing toward a goal—
That sweeps by every humble shore,
And at its fullest ebbs no more ;
And on that final swell shall ride—
 My soul ! ”

ANON.

GENERAL DEVELOPMENT

CHAPTER XV

PHYSICAL DEVELOPMENT

WHATEVER view may be held as to the relation which exists between the mind and the body, it is generally agreed that, for practical purposes, the mind acts only through the body. It may or may not function in other ways, but, as far as we know at present, it does not. It is at once evident, therefore, that personality, which may be regarded as the mind in action, is intimately connected with one's physical life. Indeed, the body may fairly be considered as the ground basis of personality.

In the preceding chapters we have indicated the bases and elements which, in our judgment, are the main constituents of personality; these bases and elements, however, are conditioned, partly at least, by the health and virility of our bodily life, just as the vigour and beauty of the tree is conditioned by the soil in which it lives, and the

house by the ground foundations upon which it rests.

It is perfectly true that history affords many examples of striking personality in those who possessed indifferent health. But these are exceptions. They were forceful and attractive not because of, but in spite of, their bodily limitations. The average man and woman, however, cannot afford such a handicap, if they are to be their best and most attractive selves. For most of us, it is essential that there should be a fair amount of spring and elasticity in the body, and that, in the eye, the voice, and the general carriage, there should be present some measure of the glow and fire of health.

There is a fear in the minds of some people to-day that, as a people, we are giving rather too much time to sport and games generally. In comparison with the time many give to reading and reflection, there may be something in the criticism. But the exercise, the fresh air, and the self-discipline involved in these pastimes are more important than they may seem, and are more closely allied with a man's personal power and influence than we imagine. It has been said that "if Bismarck had only been taught cricket, he would never have sent the Ems telegram. It would never

have seemed worth while. If ever the Kaiser had included this among his multitudinous activities, he could scarcely have gone on regarding himself as the next best thing to the Almighty." Games and pastimes, which keep a man in the open, which force him to open his lungs and relax his nerves in outdoor pursuits, are of enormous importance in giving the mind balance, and in enabling us to look at men and things in something like their true proportion. In short, the body, its natural demands, and its natural environment, play a large part in quickening and vivifying the mind, and hence does much to enrich and fortify one's character and personality.

We are not concerned here and now with muscular development, or with the qualities essential to the athlete. Our concern is chiefly with that side of the subject which has to do with energy, bodily, mental, and moral; since energy is one of the foundation elements in personality. And here we approach the ideal as we avoid "the extreme of developing the body at the cost of the mind, and of neglecting the body and, therefore, undermining the foundations on which the mind is built."

Most of us know what a variable quantity one's energy is. There are times when we

feel capable of doing and being great things. There are times, too, when we feel dull and slack and when, with the companions of Ulysses, we can say—

“Most weary seemed the sea, weary the oar,
Weary the wandering fields of barren foam.”

Our energy comes and goes, often enough, without seeming rhyme or reason, and most of us know little or nothing of the principles upon which its increase, economy, and control depend. And yet few things are more necessary than that one's energy should be fairly constant, and that we should be able to reckon upon it as the need, or the hour, demands.

As showing us how directly our bodily health affects the physical side of our personality, we have only to consider how that the eye, for example, reflects the state of our health. Writing on this subject, a little time ago, one of our authorities declared that “if the colour of the iris is a pure light brown or blue, with an even pigmentation, it indicates a healthy condition of the blood and tissues. If, on the other hand, the eyes show a dirty colour of the iris, etc., then we know that the blood stream and tissues are correspondingly impure.”

When we reflect, therefore, how surely

the mind, or one's personality, reveals itself especially in the eyes, we realise the importance of paying due attention to one's health. So intimate and direct is the relation between our general health and vocation, and the lustre and force of the eyes, it is affirmed that certain vocations can be traced simply by observing the look of the eye. This has been demonstrated in the case of the surgeon, the sailor, the publican, the lawyer, and the cricketer. And if the condition of our general health reflects itself in the eye, that sure vehicle of personality, we cannot doubt that it reflects itself also in the voice, the gait, the gesture, and in one's general bearing.

The need for a certain amount of bodily education, therefore, emerges as a most important factor in the problem of personality. Some attention must be paid to the laws of health in general, and to a certain amount of physical training in particular. This attention should be directed more especially to the proper means of increasing, maintaining, and controlling of our nerve energy.

As to how this may best be done there is no lack of seasonable advice at our disposal, and Nature speaks in no uncertain tones of the first things, which should come first. These first things are sleep, fresh air, and food. It is only the small minority who realise

what a decisive factor sleep is, as a repairer and builder of body and mind, and it is because they defy the elementary laws of their nervous and mental health that they are often lacking in the force and directness which characterise a strong and vivid personality.

Equally important are the questions of diet and fresh air, as elements in the building up and maintenance of our energy. As to the matter of food, one has constantly to be on his guard against the counsels of the faddist and the fanatic. We have known cases in which immeasurable harm has been done by following too rigidly this theory of diet or that. The best that the ordinary man can do is to follow the dictates of common sense, based upon personal observation and experience, always remembering that the rule of life for all of us is to be temperate in all things. Over and above the need for attention to sleep, fresh air, or food, there is also always present the need for exercise. As one of the chief means of stimulating the vital functions, and keeping the body fit and in tone, it is a stern necessity.

Here, again, each must decide what form and what amount of exercise is essential, bearing in mind that the end to be kept in view is how best to increase and economise

one's energy. It is the easiest thing in the world to overdo things, and, through lack of a knowledge of one's bodily limitations, to impair rather than to increase one's natural force and driving power.

It should be said, finally, that they are the most fortunate who make it a habit not to think too much about their health. Perfect health is an unconscious state, and we do ourselves serious disservice when we aggravate our bodily weaknesses and limitations by thinking too much about them. When all is said and done, the best tonic and restorative for the bodily life of the average man and woman is a fairly happy and contented spirit. The influence of suggestion, as good or evil, in relation to the body no less than the mind, is becoming increasingly recognised as of paramount importance. To think health is to aid in its improvement. To feel strong adds to our strength. It is the merry heart which faces the long trail, and which is not easily tired. Therefore, "afflict not thyself in thine own counsel. Gladness of heart is the life of a man; and the joyfulness of a man is length of days. Love thine own soul, and comfort thy heart; and remove sorrow far from thee; for sorrow hath destroyed many and there is no profit therein."

CHAPTER XVI

MENTAL DEVELOPMENT

FROM out the welter and chaos of these anxious times, there emerges one all-important problem. That problem is how to ensure a higher standard of mental and moral efficiency in what is called the average man. Either in war or commerce material is, of course, of great importance. But most important of all is the human element, the mind, the *morale*, the personality.

The notion that our commercial supremacy, for example, is chiefly a matter of juggling with exports and imports is a delusion. Admittedly, the need is for brains, trained brains; in a word, efficiency. The battle of the future is going to be a battle of wits, of trained minds, and personalities.

Even before the war there was a growing feeling that, important as material and markets are, the most important facts of all in life, as it is to-day, is the man himself. Indeed, the test of all progress, and even of civilisation, is the type of mind which is

being brought to bear upon the ever-changing conditions of life. The reasons are obvious. It is simply a question of first things first. Given the men, trained minds, and most other things shall be added unto us. Given an increasing number of clear thinkers, men who can visualise realities in advance, and who can direct their energies towards clearly defined ends, and material will not be lacking, nor a measure of supremacy be denied.

But now, it is mental training, or development, as it affects personality, with which we are immediately concerned. We cannot create personality by any amount of training, though we can do much by this means to give it edge and relief. It is frequently found that the trained mind is not always forceful and attractive. What we can do, and what we ought to do, is so to train the mental faculties that they shall help and not hinder personality.

Hard as it is to say exactly what personality is, we are quite sure that it reveals, and makes itself evident, best when the mental faculties are trained to work each in harmony with the others, and each in harmony with itself. That there is a very close connection between mental efficiency and personality can hardly be denied. Beyond all question, force, charm, and attraction can only express them-

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selves at their best as the various faculties of the mind function more or less perfectly.

We see the truth of this when we think of the value of response as an element in the making of personality. We have already seen that response to one's surroundings is the raw material of all knowledge. It is more than that, even. If we are to be effective and influential, it is not sufficient to see and perceive what is in front of us. Our marginal consciousness, no less than our focal consciousness, has much to do with the breadth and depth of our sympathies, and with the general heat of the mind.

The man who sees only what is immediately in front of his nose is bound, sooner or later, to blunder into disaster and to make mistakes, such as have recently been made in government and in industry. Most of our difficulties, in governing Ireland and in adjusting trade disputes, are due to a lack of sensibility, and to the fatal weakness of not being able to see the wood for the trees. It is this narrowness of vision which cripples so many of the best minds, doing violence to their personality, to their own confusion no less than to that of the community.

If we recall those, either in history or experience, who have impressed us as having strong personality, we shall find that usually

they are men and women of unusual sensibility; the windows of their minds are open on every side; they see and feel with their minds, and not merely with their senses. Hence their faculties are in a constant state of mobilisation. They are alive and, being alive, they attract. Who has not been impressed with this in watching one of our great cricketers "bat" in an important cricket match? Instinctively we feel that such a man has "eyes in the back of his head," so to speak. He is sensitive to each and all sides of the game at once. Whilst keeping his eyes upon the ball and the bowler, he is no less aware of the wicket-keeper, and of each and every man on the field. He plays, not merely as a batter, but as an all-round cricketer.

Watch also the successful salesman, the man who sells his goods, not so much by means of words as by insight, good judgment, and sensibility. At a glance he takes in the situation. Noting dress, voice, and general appearance, he reads the mind, and knows, almost instinctively, what he may sell and what he may not. Observation, perception, imagination, and initiative—these play up to each other in the man's mind to such an extent that he is impressive and pleasing, as the good salesman should always be.

Yet again, as showing how closely personality is related to each and every part of the mind, think what a large part the will plays in the life of those who are vital, dominating, and influential. "Character is a perfectly educated will," it has been said. It is true in the sense that will-power has in it almost all the potentialities. So that given a measure of this crowning power, many, if not most, of the qualities of personality are within reach.

Nothing has surprised the writer more, in dealing with young men and women, than the number of young men especially who frankly confess, and bitterly lament, their weakness of will. It is all to the good that such should know themselves, and that they should realise how fatal to all achievement this weakness is. To drift along without aim and purpose is bad enough, but to be a drifter, not knowing the cause, is the very negation of all healthy and vigorous life. And the pity of it is that many accept this weakness, as if it had been imposed upon them by some unkind fate.

Happily, the nature and education of the will is looked at differently to-day from what it was a generation ago. Then, a man had a strong will or he had not, and there the matter ended. We do not say that the problem of the will is an easy one, but we do say that it is

not as difficult as it was once supposed, or as it is sometimes still considered. According to the old psychology, our thoughts and impressions could not issue in action until aided by the will, a power which was supposed to be connected only with the feelings or the heart. We know better to-day. We know that the will is as much conditioned by our impressions and thoughts as by our emotions. The mind is a unity. We use not this or that faculty when we make a choice, but each and all, and these faculties work in harmony with each other.

Much can be done to strengthen the will by taking thought, therefore, and by attending directly to its education and development. All too frequently, we expect too much from our wills, forgetting that, like all other kinds of power, will-power has to be won by practice, and usually by hard work. It is true that it is naturally stronger in some minds than in others, but in no case is it inherited, fully formed, and ready for any emergency. It needs cultivating with care, and, of all kinds of mental culture, this perhaps yields the best and most important results.

The first thing we have to do in order to strengthen the will is to think success. We should eliminate the word "cannot" from our vocabulary, and we should use the word

"can" persistently and deliberately. It may seem quite logical, often enough, to say "I cannot do this," or "I cannot do that," but, in using such words, we depress the mind and take the edge off the power we already have. We become what we believe. We have half done the thing we already intend to do, and, as Dr. Johnson has reminded us, "self-confidence is the first requisite to great undertakings."

Then, we can increase our will-power, beyond all doubt, by forming the habit of doing the next thing. Most actions and achievements are a graded accumulation of small acts. It is as we do each small act, of which the big act is compounded, that achievement is attained, and a measure of success is won. He that is faithful in that which is least is faithful also in that which is greatest.

Further, much may be done to increase our executive power by resolutely doing small, distasteful actions from time to time. It is vain to expect the will to undertake great tasks if we have not trained it to face and undertake small ones. If we cannot do the lesser we cannot do the greater things. It is quite true that, often enough, it is the big demand upon the will which kindles response. Usually, however, most people fail in the greater things, because they are not master

of the smaller. It is the best of discipline, therefore, for most of us, to attend to the small duties, to do them at once, and to do them well. In this way we keep the spirit of initiative alive, and build up at the same time a fund of executive force.

“So thou but strive, thou soon shalt see
Defeat itself is victory.”

It is along such practical lines as these, we are convinced, that we should proceed. By some such methodical and persistent training, we are bound to succeed in building up a strong executive force, and so directly and indirectly enriching our personality. And this applies not only to the training of the senses and the will, but to each and all of the mental faculties. Keeping in mind the definition of personality, as “the sum of those differences of an individual kind which separate one man or woman from another,” we see at once that, to train each of the faculties of the mind, is the first step in the development and enrichment of personality.

Apart from the specific value of such training, the general discipline involved is of immense importance. Control, patience, restraint, and determination—these are the qualities which such training indirectly

demands, and these are also among the qualities which go to the making of strong, forceful, and attractive men and women.

“ And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare ; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart.”

CHAPTER XVII

MORAL AND SPIRITUAL DEVELOPMENT

No treatment of personality would be complete without some consideration of its relation to morals and religion. Hitherto, we have concentrated largely upon the mental side of the problem. It is essential, therefore, that something should be said about character, or personality, as it is affected by one's moral and religious ideals.

It is quite true that there is a close relation between mental efficiency and character. But they are not one and the same thing, by any means, and yet we cannot divide the mind into separate and disconnected compartments, since all our mental faculties impinge one upon the other, and where the one ends and the other begins no man can tell.

Still, character, that is, a life ordered and shaped by "standards," is a very real and a very beautiful thing. It is this which, more than anything else, gives unity and force to the mind, giving a man patience, courage,

endurance, and many other kindred virtues. It is character also which gives a man that breadth of vision, which at once enables him to redeem the time, and to give himself to high and worthy aims.

We do not say that all personality has a religious or even a moral basis. Indeed, some of the most influential men and women have been those who have been least influenced by high, to say nothing of Christian principles. But it cannot be denied that such personalities are set within strict limitations, and their influence does not touch the higher reaches of human life. The villains of history, no less than the Neros and Napoleons, were, in their way, not infrequently men of considerable mark and distinction. They did nothing considerable, however, to sweeten and enlarge the river of life, though they did much to narrow and embitter it. In each case, also, they were a law unto themselves, and the finest character is not fashioned thus, but by the law of love, which is the fulfilment of all law, human and divine.

We speak what we do know, therefore, when we declare to our readers that personality cannot be as attractive and as effective as it may be, and as it ought to be, unless a man is definitely committed to the ideal, and unless he is consciously living under the

guidance and inspiration of the best that he knows. Nothing so delivers the mind from meanness, from littleness, and from those weaknesses and foibles, which commonly make us disliked, as a sense that life is real, and that it is real in proportion as it is based upon self-respect, honour, justice, and good will. To do justly, to love mercy, and to walk humbly—these give the mind poise and strength. It is as the mind is tuned to the soul of things that it attracts, dominates, and controls.

It is easy enough to point to examples, in which men have what is vaguely called personality, lacking these foundation elements. But their force and charm exist, not because they are deficient in soul quality, but in spite of it. For most of us, we can best be our essential selves, and we can most successfully bring our personality to bear upon the circumstances of our own peculiar lives, only as one's conduct is based upon, and buttressed by, sound principles and alluring and noble ideals.

If history and experience teach us anything, they do teach us that, apart from moral and spiritual culture, the ablest and cleverest men are often sorely deficient, at least in what might be called the minor moralities, and this to the impoverishment of

their personality. Speaking of Walter Savage Landor, Professor Blackie says he was "the most finished master of style perhaps that ever used the English tongue; but a person, at the same time, so imperiously wilful, and so majestically cross-grained, that, with all his polished style and pointed thought, he was constantly living on the verge of insanity." Ability, cleverness, distinction, in this art or that—these are never to be despised. Still, if a man's influence is to tell to its utmost, and in the most important departments of life, there must be a reasonable amount of correspondence between what he is and what he does.

"Thou must be true thyself
If thou the truth wouldst teach.
Thy soul must overflow if thou
Another soul would reach."

For example, who does not feel the subtle beauty and strength of the man who speaks the truth? As Plato says, a lie is as hateful to the gods as it is to man. And lying is not merely hateful to others; it is a grievous wrong to ourselves. Indeed, is it not one of the first symptoms of a weak mind, a mind which is afraid of the light, and which hides itself from facts, instead of manfully facing them? We lie in order to gain, but no loss

is greater to one's personality and influence than the loss of self-respect, which accompanies the lying habit.

Then, it is as easy to act a lie as to tell one. In any case, by so doing we not only strike at the very foundations of ordered society, but at the same time we strike at the very basis of our own character and personality. We have heard it said that success in business, in these days, is impossible to the man who is truthful. We do not believe it. We all know men, successful men, whose whole lives dispute it. And these men are not honest because honesty is the best policy, but because they love truth for its own sake.

No better advice can be given to young men, especially young men who are ambitious, and who are dreaming great dreams of a successful business career, than this: be true to yourself, and be no less true to your fellows. Truth is an investment which yields a large return. Its harvest may not spring up in a night, like Jonah's gourd, but it is none the less certain, and not least certain is it that it will enormously increase your manhood, and give you a power and influence with your fellows, which nothing else can yield.

Of course, here as elsewhere, we have to

live and speak the truth in human and attractive ways. It is a curious fact that truthful people are not infrequently forbidding people. They are too conscious of their love of truth, and they are so anxious to advance it, that they carry about with them something of the stern air of the decalogue.

Speaking of the "model of all the virtues," Oliver Wendell Holmes says, "she bristled with moral excellencies. There was no handle of weakness to lay hold of her by." Precisely. To bristle with truth, or any of the virtues, is a kind of excellence, but it is often very tiresome. To be "too good for human nature's daily food" is quite possible and, whilst we are called upon to be honourable, straightforward, truth-telling members of society, we are not called upon to flaunt our virtues, or to obtrude our moral rectitude, either upon the just or even the unjust.

But now, it should be said, in speaking of the development of one's moral and spiritual life, that counsels and advice carry us part of the way towards achievement, but not all the way. There have always existed moralists, from the days of the Stoics until now, who have endeavoured to make their fellows upright and true apart from religion. But who does not feel that, however good and upright a man may be, there is something seriously

missing if he is nothing more than that. A life based upon reason is good as far as it goes. There surely comes a time, in the lives of such people, however, when the question rises up within, "What lack I yet?" The answer is, that what is lacking is energy of the soul, reason warmed and inflamed by an overpowering sense of the reality of the Ultimate, to which men give the name, God.

To ignore this supreme fact is to confuse the nature of causes, and to expect results which do not naturally and spontaneously follow. "The fountain of all the nobler morality is moral inspiration from within, and the feeder of this fountain is God." As to the form, or forms, under which this feeding process matures we say nothing here. That must be left to each reader to consider for himself. Churches, creeds, traditions, have been indispensable to multitudes in the past. They are still the way of life to many at the present. These may need fresh statement, or they may not. But one thing is certain, that there was born in Time, about two thousand years ago, One, bearing the form of the Son of God. Experience has proved that He is the Way, the Truth, and the Life, and that, under the guidance and inspiration of His life and teaching, no man need live, either

without the necessary vision, or the power at least to approach it.

“Nay, falter not—’tis an assured good
To seek the noblest—’tis your only good
Now you have seen it ; for that higher vision
Poisons all meaner choice for evermore.”

GEORGE ELIOT.

CHAPTER XVIII

CONCLUSION

IN dealing with the difficult subject of personality, there is always present the danger of using terms the contents of which are not clear and certain. Such a term is magnetism. We have avoided it, because, as applied to personality, we do not know exactly what it means. When a certain type is called "magnetic," and when they are said to have what is called "personal magnetism," we confess that we feel a little helpless.

It is true that there is a type which naturally possesses many of the good qualities of a temperament, and which make a very special appeal to us. Their minds are warm, vivid, sympathetic, and of quick perception, and hence they are exceedingly attractive. In so far as the term magnetism covers these, and kindred qualities, we have already dealt with them in the preceding pages. All that needs saying, and emphasising, now is that

these qualities depend very much upon forming and maintaining certain habits.

After all that may be said and done, personality contains the unknown quantity, which comes or not, we know not how. Still, habit counts for much, and we are convinced that by attention, training, and perseverance, much more may be done to render us vital and effective than is generally supposed. It is essential, therefore, that we recognise the place of habit in our training, since habits do much to make or mar our personality and power. According to the biologist, it is the constant, and not the occasional, in our environment which impresses itself upon one's organism. Hence it is that it is the habitual which builds itself into our character and personality.

We should habitually aim, therefore, at acquiring certain points of view, certain methods of conduct, certain ways of feeling and thinking about things. These methods and ways we have already considered. This is as much as one can do for another, in such a matter. Ultimately, we must take ourselves in hand. This we are quite able to do. Circumstances are often very difficult, and inheritance is always a serious factor; still, neither our past nor our present is the sole arbiter of our future. We can be what we

are capable of being, and, of all human interests, none is more important than interest in ourselves, rightly understood.

Before concluding, we cannot do better than give the reader Professor William James's three maxims for habit forming. First, in the acquisition of a new habit, or leaving off an old one, we must take care to launch ourselves with as strong and decided initiative as possible. Second, never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like letting fall a ball of string, which one is winding up: a single slip undoes more than a great many turns will wind again. Third, seize the first opportunity to act on every resolution you make, and on every emotional prompting you may experience, in the direction of the habits you aspire to.

If it be said that you cannot teach an old dog new tricks, we reply that, in seeking to acquire the qualities which go to the making of a strong, attractive, and forceful personality, we are not aiming at something which is foreign to the mind, as tricks are to the dog. We are simply endeavouring to educate, or develop, powers which are already inherent, more or less, in most minds.

No training, and no attention, can fundamentally alter the cast, or the complexion,

of the mind ; but much can be done, we are convinced, to give it definition and relief, both in form and colour. If these pages prove to be a small contribution to these ends, then we have not written in vain.

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